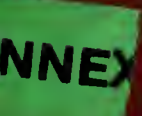
A STUDY OF YASNA I

MILLS



THE AUTHOR OF THIS WORK,

YASNA I,

EXPRESSES HIS ACKNOWLEDGMENTS

TO

THE TRUSTEES OF THE SIR J. JEJEEBHOY
TRANSLATION FUND OF BOMBAY

for purchasing 150 copies of it for presentation to Libraries, and to persons who may be interested in it. Oxford, Nov., 1910.

Subscription list to Yasna I of the Avesta, with the Avesta, Pahlavi, Ner.'s Sanskrit, and the Persian texts, also with the closer Sanskrit equivalent, by Professor Mills of Oxford; with four photographic plates of the leading MSS. 1910. Pp. 168, large form. Price 10/6.

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YASNA I,

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MR. JEMSHID BAHEMEN

(OF TEHERAN, PERSIA)

for purchasing 100 copies of it for presentation to Libraries, and to persons who may be interested in it. Oxford, Feb., 1911.

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THE YASNA OF THE AVESTA

IN CONTINUOUS TREATMENT, WITH THE

AVESTA, PAHLAVI, SANSKRIT, AND PERSIAN TEXTS,

RESUMED UPON THE PLAN INITIATED IN THE

FIVE ZARATHUŠTRIAN GĀΘAS,

WITH THE FOUR TEXTS,
COMMENTARY, AND DICTIONARY
(1892—1894—1902).

A STUDY OF YASNA I,

with the Avesta Text in a reconstructed Edition, the Pahlavi Text edited with all the variants in its original character and in transliteration, the latter as re-edited from ZDMG., 1903, also with the Sanskrit and Persian texts in transliteration, with translations of the Pahlavi Text into English as re-edited from JRAS., 1905, and of the Sanskrit into English as here first offered, the Avesta text having been translated into English in SBE XXXI, 1887. An Appendix is added, and four photographic plates of Avesta, Sanskrit, and Pahlavi MSS.

BY

DR. LAWRENCE MILLS

PROFESSOR OF ZEND PHILOLOGY IN THE UNIVERSITY OF OXFORD,
TRANSLATOR OF THE XXXIst VOLUME OF THE SACRED BOOKS
OF THE EAST, AUTHOR OF ZARAθUŠTRA, PHILO, THE
ACHAEMENIDS, AND ISRAEL, ETC.

—x—

TO BE HAD OF

F. A. BROCKHAUS IN LEIPZIG

1910.

Oxford C[1], J[2], Y. LIII – LIV.

Oxford C^2, J^3, Y. XXXI, 2.

Oxford J*, Y. XXVIII, 4.

I[9].

Introductory.

Introductory.

As this publication will, if time be spared, be followed by a reproduction of the other texts of the Yasna contributed by me to Z.D.M.G., J.R.A.S., and J.A.O.S. as edited with all the Mss. collated, and translated in J.R.A.S., and in J.A.O.S., together with others not yet published, I here insert a provisional Introduction which may be applicable to the whole, adding this word of explanation, as these statements might otherwise appear to my readers to be somewhat too extended when regarded as being preliminary to the reproduction of a single chapter. If opportunity be afforded, then, as of course, this work will reach four or five hundred pages, if not, indeed, rather nearer a thousand.

This book is also, in some parts of it, and for especial reasons, addressed inclusively to a wider public than the very circumscribed circle of Avesta specialists. In presenting the points, however, it has been difficult to avoid giving these preliminary remarks somewhat the air of a Preface, though I occupy some few pages, further on, with items which come more definitively within the sphere of such a section.

The Traditional Lore in general, as a necessary source of critical information, should at once occupy our attention; and this with reference to its application to all phases of the subject, for it is a point which I think nobody will dispute that the first duty now next of all pressing upon us as Avesta searchers is to exploit exhaustively those ancient parts of our exegetical documents which have not been as yet so thoroughly attempted, while

no department of doctrinal development into which they introduce any important elements of interest should be overlooked. I refer of course to these Asiatic Commentaries upon the Avesta in Pahlavi, Sanskrit, and Persian, while I add that the task of editing them should be always combined with a revised version of their original.[1] When we have reached such a point in the career of our investigations as that where accredited writers seriously hold that some of the still vigorous Yašts are separated as to the date of their first origin from that of the Gathas by a period of more than a thousand years, it is indeed time for us to complete the examination of those parts of our Lore which more immediately bear upon such a question. For our oldest expository documents, as they exist at present, are, as should never be forgotten, an accumulated débris of much earlier written matter now lost to us, and more original than themselves as attempts at reproduction. And these predecessors must in their turn have had similar forerunners long previous to them, going back, some of them, step by step in a continuous, if at times somewhat wavering, line, to the very days of Zarathuštra.

As an intervening subject, the Religion of Ancient Persia at its intermediate stage is here directly involved. And this, as I need hardly say, also offers an especial, if here somewhat unexpected, element of interest vital to the theme but which might seem at first sight to be foreign to our immediate purpose, whereas this divergence is really only apparently of distant application to our entire inquiry, — for I refer to the

[1] To attempt the exploitation of our Pahlavi, Persian and Sanskrit texts includes editorial work and lexicography upon the original Avesta, and that of the most advanced and exhaustive character, at every step, with the vice versa.

bearing of these documents upon the history of ancient Persian Religion itself;—and if we can succeed in mastering this mass of explanatory matter, we have naturally advanced by a long stretch upon the road towards the solution of that leading problem, the question of the later or earlier ages of the various individual and consecutive parts of this so pietistic literature;—for, to fix the dates of these successive historical documents would naturally establish, at the same time, the dates of all the consecutive phases of this national religion.

And this is the more requisite because the indications of this exegetical Lore have become increasingly,—though, of course, not entirely,—justified, by the results of reflection upon study,—and this in spite of their excessively great difficulties.

The serious importance of this later Expository Lore, in itself considered, to the completeness of the relatively ancient, if, in one sense of it, intermediate, Persian religious history, may therefore well claim our attention.

Let us recall the facts,—if it be only in the interests of critical theology, and somewhat aside from their more immediate philological connections and their bearings upon secular history. For this will afford us, in a certain light upon it, a most effective terminus a quo from which to set out upon our general inverstigation.

It is most certainly true and obviously significant that these traditional documents are themselves, next after the Avesta and the Inscriptions, the most valuable surviving religious records of Old Iran, for,—although they must in some sense be regarded as but inadequate attempts at the exact reproduction of their originals, the cast of thought within them,—in close accordance with this circumstance,—has in so far advanced, or retrograded, since the date of their oldest predecessors that they should form an almost distinctly se-

parate department among the sources of our knowledge of Sasanian and Parthian religious history, and, as a result, even illustrating the more ancient Medo-Persian Faith as being its outcoming sequent;—and this as much so as,—say, some of our own traditional Semitic commentaries are, in the same way, effective in shedding light upon the knowledge of our national and personal religious life as the supposed creation of our Bible, or as Sāyaṇa illustrates the later understanding of the Rik. For,—let us realise it—, these commentaries furnished not only the most valued, but practically the only existing, documents in which the national religion was enclosed within the vast Persian Empire for a very prolonged period of time in the Parthian and Sasanian dynasties, the Avesta itself having been in these intermediate ages—not to speak here of earlier Iran—practically a sealed book, except in so far as its interior meaning was disclosed in these supervening sources of information, as regards a then rapidly modifying religious public opinion. When we, therefore, see the extremely advanced state of religious feeling everywhere manifested in these expository writings, we are the more deeply and favourably impressed;—for this sentiment at certain times and places, and in itself considered, goes far deeper down than that of the original Avesta, although not deeper down than the tone of the original Avesta in general,—just as the elucidations of the Church have put refined interior ideas into many a place in our own Semitic Scriptures where nothing of the kind really exists, or existed. In a closely analogous manner the Pahlavi, Sanskrit, and Persian commentaries do this same thing as regards the Avesta;—and the practical observer will not find any fault with the fact that these better ideas arose from what were really accidental misconceptions of the more original Lore, even in some of its most valued elements.

For, although misconception be present, it is often misconception in a higher direction, and even does honour to the better instincts from which it has proceeded.

Also, as already said, and for the same reason, and as a necessary corrollary to it, no historian of religion should afford to remain insensible to the fact that these ancient opinions, though at times exaggerations in this highly religious sense upon their originals, from that very reason gave the key-note to a more refined form of the early Faith in an actually established Creed,—which, like its original, was professed by millions of the human race in successive generations amidst multiplied municipal and political activities which themselves constituted a very powerful influence in the progressive development of the then Ancient World.

For it was, as a faith, one of the most objectively and subjectively practical forms in which religion has ever appeared to us,-as well as one of the most elevated and theoretically profound,—a great national, if not international, fact of incalculable importance as regards the evolution of moral, and even of philosophical ideas,—and of those more immediately practical historical events which most surely everywhere follow and depend upon such predecessors.

Although, then, this traditional, and occasionally somewhat chaotic, because fragmentary, mass of exegesis exhibits at places this almost exaggerated conception of the religious sentiment actually existing in its original in many passages, it yet in the very fact, as I would again emphasise, constitutes a valuable advance upon those earlier habits of religious thought,—having also undergone a mode of growth which indeed seems universal to all continuous religions, that is to say, in a development of faiths which are founded upon the acceptation of a written Lore, which had once, from its gen-

parate department among the sources of our knowledge of Sasanian and Parthian religious history, and, as a result, even illustrating the more ancient Medo-Persian Faith as being its outcoming sequent;—and this as much so as,—say, some of our own traditional Semitic commentaries are, in the same way, effective in shedding light upon the knowledge of our national and personal religious life as the supposed creation of our Bible, or as Sāyaṇa illustrates the later understanding of the Ṛik. For,—let us realise it—, these commentaries furnished not only the most valued, but practically the only existing, documents in which the national religion was enclosed within the vast Persian Empire for a very prolonged period of time in the Parthian and Sasanian dynasties, the Avesta itself having been in these intermediate ages—not to speak here of earlier Iran—practically a sealed book, except in so far as its interior meaning was disclosed in these supervening sources of information, as regards a then rapidly modifying religious public opinion. When we, therefore, see the extremely advanced state of religious feeling everywhere manifested in these expository writings, we are the more deeply and favourably impressed;—for this sentiment at certain times and places, and in itself considered, goes far deeper down than that of the original Avesta, although not deeper down than the tone of the original Avesta in general,—just as the elucidations of the Church have put refined interior ideas into many a place in our own Semitic Scriptures where nothing of the kind really exists, or existed. In a closely analogous manner the Pahlavi, Sanskrit, and Persian commentaries do this same thing as regards the Avesta;—and the practical observer will not find any fault with the fact that these better ideas arose from what were really accidental misconceptions of the more original Lore, even in some of its most valued elements.

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uinely high character, become fixed in the estimation of its adherents as 'sacrosanct'. Half-hints upon nobler ideas present in the original texts cast their first shadows before; — so that, although at times at the sacrifice of scientific philological accuracy, a much modified, and possibly even an improved, form of the sacred faith arose, as it were, unconsciously; — and this is expressed in this secondary stage of the system, the so-called, and also the really, 'traditional'. And all this must mean something very serious indeed, if not solemn, to those of us who have been brought up under the interesting teachings of interior religion, — for, next after India, Medo-Persia was the most pietistically cultivated portion of Aryan Asia, and that from a remote period; — and it was also, as I need hardly recall, for a greatly extended period the dominant political Power in Asia, often rivaling Rome in the matter of imperial influence in regions which were contiguous to the two.

I would therefore like to especially offer these texts to the serious consideration of future historical writers upon the religious life and development of the succesive generations of the inhabitants of those regions.

But this is, of course, not our more immediate object, as it lies directly in our path before us here, although, — as I have intimated above, — it offers a most striking mode of introducing our theme well worthy of our deepest sentiment and our most exhaustive effort, in its application to the philosophical and theological exploitation of the Avesta.

It is, then, naturally, aside from those last considerations that we now so seriously approach the task of examining these ancient attempts at exegesis; — for they are, as need hardly be re-asserted, an integral element in our main occupation as philologians intent upon mastering our most difficult,

though well-nigh incomparably interesting, subject,—and they can no longer be regarded as belonging to a quasi-collateral branch of it.[1]

Tradition, then, in its application to the etymological, syntactical, and exegetical explanation of the Avesta should be now for the moment our central consideration. To say that the Avesta at the present time cannot be at all seriously even touched upon by way of exegesis without the exhaustive examination of what the pre-medieval Parsi scholars have written upon it, would be but a waste of words;—for they, those early writers themselves, were beyond all question influenced by previous traditional opinions, oral or half-written; see above, which could not fail to have been continuous in a practically unbroken line, though amidst constant superficial variations, from the days of the earliest religious Composer down to their own date; see below. To deny that there was some kind of 'tradition' handing down the supposed meanings of the sparse but weighty teachings of Zarathuštra, is to deny what is elsewhere universal.[2] No original religious documents of signal importance that we know of have ever appeared without immediately subsequent attempts being made, whether oral or written, at their exposition,—always, indeed, somewhat exaggerating or belittling the sacred themes, but still attempts at elucidation;—and they have almost universally remained continuous so long as the religion in question existed.

Greater influence is exerted by this circumstance upon the question of the exegesis of the Avesta in view of its

[1] Some Vedists speak of Sayaṇa's commentaries as presenting a 'special study'; but this I cannot fully understand, while I distinctly denounce a similar impression with regard to the Pahlavi, Sanskrit, and Persian texts of the Avesta.

[2] Even the interior first meanings of the names of the Amešaspentas found their way to Greece; see the remarks of Plutarch, who probably refers to Theopompus.

sequents by the undeniable fact that the Sasanian critics, who must have been its last revisers, as well as contributors to its later portions, possessed a singularly acute discrimination as to the preservation of the ancient Avesta Language itself; and this is shown by the manner in which they have preserved, or reproduced (?), all the dialectical peculiarities of this Indo-Iranian Aryan speech. For, in constantly reproducing the forms of the Avesta language after they had become dead,— in reconstructing them as they become periodically once again shattered,—and in preserving them notwithstanding a peculiar tendency in them to change,—a task of no small difficulty presented itself;—though it is also now practically certain that they were assisted in rescuing the Avesta texts from oblivion, or from a complete transformation into the forms and methods of later times, by the actual and continuous presence of a line of manuscripts of the Avesta documents in the Avesta language itself existing among them even from the earliest times, and which nearly approached a critical condition. How else could they conceivably have handed down to us the Avesta texts with all the delicate distinctions which we find in them so marvellously preserved. To suppose that the Sasanian experts, early, middle and late, actually restored the Gātha strophes, with their lost companions, from such a state as that in which they would now appear if they stood in our at present surviving Pahlavi character is to suggest what is improbable in the extreme; for our present Pahlavi writing has been left with almost all the forms, even those of its consonants, multiphonous, not to speak of the short vowels which are wholly, or almost wholly, inherent in the preceding letters,—and therefore wholly dependent for all recognition of them upon the common prevalent knowledge of them

among the people,—or, at least among the savants. The knowledge of the meanings of the letters would, in such a case, have depended for its existence upon the changing pronunciation of each successive generation, or upon the local vocal tones of the various centres of religious instruction; and complete restoration out of the resulting chaos would soon have become next to impossible;—an approximately exact Avesta text must therefore have survived. On the other hand it is also well-nigh inconceivable that the scribes of the Avesta should have preserved exactly the same forms of the Avesta letters as those which were in use in more primitive times,—and a supposition to that improbable effect should be considered quite unnecessary to my present contention. The actual forms of the letters of course varied somewhat in every century, as the eye itself improved the shapes;—see the difference between the Inscriptional Pahlavi and that of our Mss.; and this tendency to change the fashions of shaping the characters cannot be lost sight of,—but to suppose that the original alphabetical forms had become at any conceivable time utterly lost sight of,—and this even among the expert pandits;—is out of the question. To believe that the priests of the Sasanids positively invented a totally fresh alphabet for their Sacred Rolls is to suppose what is not naturally in accordance with the analogies in the history of all ancient documents and modes of writing. Actual Avesta texts in approximately full forms of the original characters must therefore, though rare, have existed in a continuous line of copies from their beginning,—while the language was still somewhat spoken during these centuries, as Latin now lingers amid Roman Priests;—and this is urgent to the last degree;—so that we must modify our late opinion that the Pahlavi writing,—even almost as at pre-

sent surviving, altogether predated the essence of our present Avesta writing,— though, of course, it predated our more fully reconstructed Avesta character in its present beautiful and elaborated form,—containing however, as it does, fragments of Pahlavi signs still lingering among its letters. While, then, the Pahlavi was a spoken degeneration from the older vernacular in which the Avesta Books were at first written, the Avesta language itself suffered severely, and more and more, from loss of usage, though it was substantially preserved, if only with effort, among the priests, from utter extinction as a living speech.

And these changes in the Avesta writing and incipient Pahlavi forms which must have occurred as the dialect in which some Avesta texts appeared must be carefully considered, and this aside from their translation. This secondary form of the Avesta speech, the so-called and more fully developed Pahlavi, having crowded out most of the older shapes from vernacular use, began to encroach also upon the higher functions of the ancient tongue even while it was thus somewhat later modified, —both in the matter of oral instruction, by way of exposition of the Avesta, and also, to some inferior degree, in the matter of writing the Avesta texts themselves. For there would be scarcely a learned priest in the regions who would not at times find it exceedingly convenient to have before him a semi-vernacular Pāzand version of some Avesta text side by side with the original of it as it survived with some additions and modifications, and of course with continual losses. I do not just here at once refer to a Pahlavi translation, but to an Avesta text itself in the approximating half-Pahlavi mixed forms. This, as I say, would be at times most welcome,

just as many of us at present can run the eye more rapidly over a transliterated page, while there must again have been many individuals among the priests and scribes who would find such a transcription much more than a convenience, rather a necessity.[1]

As to the earliest attempted translations of the Avesta texts, these must have first appeared in the original Avesta language, though probably only in very rudimental forms,—but I desire to linger here just at this moment upon the consecutive recopyings of the Avesta texts themselves, endeavouring to make my points indubitably clear, even at the cost of some unrestricted use of words. These texts were soon transcribed, however clumsily, into the less perfect Avesta lingo of the advancing centuries. But a sort of half-Avesta, half-Pahlavi diction must have prevailed for some time among the local savants side-by-side with the still lingering ancient forms;—and this was freely used to transcribe the Avesta texts, while upon such imperfectly written, but approximately genuine Avesta texts would follow expository paragraphs in the fuller vernacular Pahlavi of the successive periods. The Avesta language in an easier form of it was still fully vernacular, say, until before the year 600 B.C., and from that time on it gradually grew less common, perhaps much as Latin did in face of the encroaching Italian, or as Anglo-Saxon merged into English. Then it, the Avesta language in general, becoming almost entirely lost save among the various groups of priestly scribes and pandits,—even its still carefully protected forms gradually changed from century to century, till only the Avesta itself was left

[1] For there would be always a percentage, as there is even now among us occidentals, of those who had been so circumstanced that they were unable to acquire effectual and exhaustive information upon the subject.

in a quasi-original shape, and even here the exact patterns of the letters must have somewhat altered.

After it, the Avesta writing itself, had become thus much twisted into half-Pahlavi forms and clumsy composita throughout some centuries, then at the time of the Sasanids, it, the Avesta writing, became suddenly cleared up again during their period into its present admirable shapes; and this was the nature of its so-called 'reconstruction'. There had been a chronic reciprocating process of decay and recrudescence,—the decay normally following universal laws, and the recrudescence intervening from the necessity to preserve the sacred written texts,—but the essential forms of these Avesta texts had never been really lost,—while the preservation, and partial restorations of them, with the recopyings which must have taken place from time to time, prove conclusively, as said above, the presence of a remarkable degree of critical acumen on the part of the Sasanian Editors. And a later mass of quasi-pure Avesta texts, centuries posterior to the Gāthas, must have been consecutively written, rewritten, and handed down, as beyond all question, from their early day throughout the Parthian period, and even until, say, the third or fourth centuries A.D.,—perhaps till much later;—and both the preservation, restorations, and distributions of these texts proved no easy task in barbarous ages and regions. That there existed during the entire period, even including the earliest traditional age, persons capable of preserving the earlier texts, is further made probable by the necessary assumption that continuous authorship upon other branches of the one great subject, as also upon secular literature, in pure or in quasi-pure Avesta writing, must have continuously appeared side-by-side with the writings of this same description in Pahlavi. No

one doubts that a long period must have intervened between the Gāthas and the Yašts and Vendīdād;—and we may with all consistency concede that some fragments of the latter two were very late,—and since Pahlavi coins have been recovered which date back early into the times of the Parthians, we must see that there were many centuries of the use of the two mixed languages side by side, or of the two commingled stages of the same language,—of the Avesta speech and of its daughter. As to figures, if we wish to pursue them, the latest Vendīdād, as well as the latest Yašts, and other later, but still genuine, Avesta now lost to us, must have been written at some considerable time after the Gāthas, even if we name so short a period as three centuries from the Gāthic to the latest Yašts or Vendīdād. But between the Gāthas and those later Yašts which stand in a still vigorous Avesta dialect, as has also, indeed, been already implied, very much Pahlavi, or incipient Pahlavi, must have been spoken or written, as this was a transitional period. Each of these two branches of the original speech gradually changed, like every other form of human utterance,—and during this stage in the linguistic history a two-fold authorship by rival schools or individuals, must also have existed as well as a two-fold vernacular use,—and, as is generally the case with most consecutive forms of language, the later supervening dialect at last displaced its mother altogether, or pushed it off, enclosing it within some priestly use. The constant recopying, re-collation, and attempted explanation of the Avesta texts seem also in so far to have developed the philological sagacity of these scholars of the Sasanian period, as well as that of their near predecessors, that their opinions as to the Avesta texts themselves, as well as to their writing, even in the forms in which they have been still pre-

served to us by their successors, have to a great measure survived the necessary attacks of the extreme Vedists,—among whom I must own myself to have been at one time almost an advanced member.

A fuller application of the above remarks in their entirety may now be offered. As is known, though I have personally worked more upon the Avesta in its entirety than most others,—I have still gone beyond all of those who seriously study the traditional documents in resisting and opposing their exclusive authority;—see my translations of the Gāthas into Sanskrit in Roth's Festgruss and elsewhere[1];—but I have been obliged to retreat from this extreme position more and more upon my present via media. To read Avesta as pure Sanskrit with no hints from tradition (?) is becoming more and more difficult, as our knowledge of the matter progresses, though I always sincerely hope that I have not been the unwilling cause of re-establishing that tradition's once unlimited authority. The balance of judgment in the matter can only be regained and maintained by first acquiring the right to express an opinion by respectable authorship upon the subject, and then by proceeding without partiality, pointing out both the striking successes of this ancient exegesis as well as its striking failures;—and this is the task which I have still before me in this work with its intended sequents.

An exaggerated concession to the once supposed absolute authority of the exegetical texts occasionally occurs; and this must be contraverted;—for an extreme and somewhat blind adhesion to the indications of these commentaries did, in fact, appear some years ago, in a

[1] See also my Introduction and Preface to the XXXIst Volume of the Sacred Books of the East, 1887.

theory according to which a before unheard-of importance would at once attach itself to the ancient translations,—for it involved the, at first sight, somewhat unshapely doctrine that these renderings and explanations, many of them, actually predated the texts which they now seem to translate, or to comment upon,—and that they were their originals as regards their ideas. The influence of previously written exegetical Lore upon subsequent quasi-original authorship is indeed at times most marked,—for some early Avesta or Pahlavi translations once extant but now lost predated by hundreds of years much genuine and quasi-original writing in the Avesta speech, whether technically religious or not,—and similar facts have just been alluded to above. And this earlier exegetical Lore, becoming sacrosanct, perhaps like the Vulgate,*—and other similar attempted reproductions,—exercised a decisive influence upon subsequent quasi-original authorship in the Avesta language as in the Pahlavi,—for such a process in the active course of literary development is to be expected under similar circumstances. The earliest explanations of the Gāthic matter itself, still extant to us, or long since lost, began at once, like those made for the Gospels upon their first appearance, to influence the current authorship, as they influenced the current opinion,—and these next earliest expository compositions, close after the Gāthic Lore, soon justly acquired much authority as the interpretations of their originals,—for they were the expression of the most accredited expert views upon it,—and of course they influenced all that subsequent and otherwise original authorship, as well as especial expository study, which arose within the lines of their scope. Later, of course, the process repeated itself, the posterior, though not to us the latest, Avesta pieces, acquired in their turn commentators of their

own, still perhaps first in the Avesta language; see above, side-by-side with much other expository matter in the Pahlavi. Of this, our very latest specimen of Zand, or Commentary, in the Avesta language upon a previous Avesta text;—see Yasna XIX and the following chapters,—affords us admirable examples, as it is evidently altogether a product of the schools. Their tone and effort is entirely, or largely, artificial; and must be very unlike indeed that of the earliest, or even of the somewhat earlier, Zand;—but they afford interesting illustrations, none the less.

A further discrimination. To show more fully what I mean to say in these difficult distinctions, I may suggest that remote originals of the semi-Vedic Avesta Yašt compositions, now long lost to us, may have been composed even previously to the Gāthas;—and the commentary Lore upon them, which doubtless arose, may have long preserved their more ancient and quasi-vedic tone among certain sections of the population,—for recruits from the D(a)ēva-party in the Gāthic conflict must have been gathered from many such-like groups, while they left the impression of their influence upon the authors of some of our Avesta Yašts now extant, and this in spite of the final signal predominance of the Gāthic party. But, in view of that victory, all the later Avesta, however unmistakeably it may give evidence of a recrudescence of Vedic feeling, had, or has, felt the influence of the Gāthic school from their day to this,—for it is inspired with Gāthic thought throughout, and its law-book is actually the Vi-d(a)ēva-dātā 'the Law against the Devas', the Gāthas having been, as I need hardly recall, almost the continous battle-songs of a political-religious struggle between the Ahura-worshippers and the D(a)ēva-party. So that it is indeed a fact of simple commonplace, in accordance with the course

of all other continuous literature, that much genuine and quasi-original Avesta has been written under the direct influence of the great previous authoritative commentaries upon the earlier forms of the venerated Lore, which would be the Gāthas, or else long since vanished pre-Gāthic and semi-Vedic hymns;—while these exegetical attempts stood first in the Avesta and only later in the Pahlavi speech; and these writings must have exerted a serious influence upon all subsequent literature of the kind, analogous facts being universal.

But the very distinguished persons referred to above have been said,—some of them,—to have gone much further than this. They are asserted to have advanced the suggestion,—though probably as a mere passing hint,—that our now existing Pahlavi texts, as they now stand in their Mss., also as collated in the printed editions, were not only, some of them, such as those composed in the spirit of the Gāthas, the modified originals of later Avesta texts, but that they were themselves actually the originals, some of them, of the very Avesta texts which they now follow as explanatory comments in the same identical Mss., sentence by sentence. That would be indeed an extreme position to occupy, though of course those translations express shreds of ideas, in common with the Gāthas, of a lore which existed universally and before them, for no later reproduction, however modern, can well fail to do that. A paper upon the Gāthas written yesterday might contain allusions to matter antecedent to the Gāthas which might well also accidentally shed light upon them,—but such an element in the question cannot be pushed too far, or so far as to substantiate the opinion indicated; unless indeed we hold to the view that the Gāthas are altogether a patched-up mass of well-meant fiction, a theory which is

not accordant whith a correct estimate of the literary capacities of the population at the period. The mere presence, however, of such an opinion, even as an alternative and hasty thought, on the part of any writers at all so distinguished as those referred to, would place all the native translations and commentaries in an incomparably advanced position as regards their pressing claims upon our attention.

The two elements, the age of the original text and the authority of their native translations,—as should now be fully felt,—go on hand-in-hand together. If the Avesta be so much later, then the Pahlavi, Persian, and Sanskrit translations and commentaries become all the more of pre-eminent importance; and, *vice versa,* if these sources of information, through careful appreciation, attain to a higher degree of authority upon the exegesis of the Avesta, then this very fact tends to prove that the Avesta itself must be of somewhat later date than we have hitherto supposed it to be.

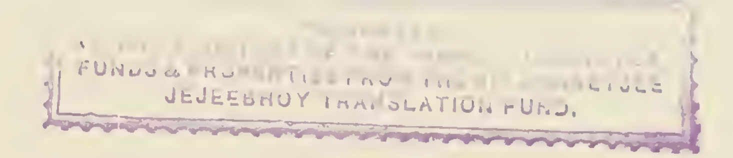
Fluctuations in opinion upon this central department of our subject have, in times past, in the case of some of our prominent writers, been very pronunced, and the swing of the pendulum affords but a distant illustration.

Better this, however, than an unreasoning adhesion to long since exploded prejudices. And this last remark admirably leads our way to a final and much called-for statement, which is that an effective exploitation of this extended commentary lore is especially and indispensably encumbent upon those who are radically opposed to its authority,—if indeed any such still linger among us,—as much so as upon those who fully accept it, as also upon those

who (like myself) now proceed upon the *via media,* as seen above. And in fact, in the light of personal honour, the demand for serious investigation and for the proofs of it in accredited publications would become in such cases of repudiation indefinitely more imperative. The point therefore of these general Introductory observations, so far as they are addressed to interior experts, is intended to be, that there 'is no Avesta Philology any more as distinct from a Pahlavi Philology, with the *vice versa*'.

And it is this, as I need hardly say, which calls me more urgently than it does most others to renewed effort in the exhaustive reproduction of these leading elements.

PREFATORY.



Prefatory, in a somewhat closer sense.

It has long been my endeavour to fulfil the obligations implied in the above introductory remarks,—which must also furnish my excuse for having paused for so many years at page 821 of my Book upon the Gāthas; that is to say, in the middle of the Dictionary,—an interruption which I acknowledge to have been rather unusual. I felt that I could not advance further into the fuller exegesis of the Avesta before I had edited all the Pahlavi texts,—or at least those of the Yasna, with translations and commentaries. This was of course not possible to be completed in a thorough manner without treating the Sanskrit and Persian texts as well, in the same way,—with a final edition and translation of the original Yasna text made in view of them in this preliminary work. (To this I have added, in some copies, what I should think will be especially useful,—the closer Sanskrit equivalents of this first Fargard of the Yasna, much in the style used by me in Roth's Festgruss, but with the accents added, in the hope that it may contribute to the study of Avesta accentuation in general,- for this, as we may postulate, was substantially that of the Veda;—and I trust that this contribution may be received with the same kind indulgence which met the other; see also Y. XLIV similarly treated in the Acts of the Eleventh Congress of Orientalists, Paris, 1897.)

But the collation of texts in the Pahlavi is a very different piece of work from the collation of Avesta texts. The shattered variants, those of the Pahlavi, can never be regarded

as the relics of mere mechanical débris, for there is no telling in many cases what may not lurk in their most broken forms. In the case of the Avesta texts, on the other hand, the débris, while thoroughly entitled to citation, and in fact, while always instructive, seldom needs more than a passing word of explanation, as a throng of opinions have long since been published upon the completed words as reproduced or restored in the editions and translations. The decipherment of the original Avesta is therefore now only a re-opened question in so far as regards the occurrence of Pahlavi signs at the beginnings, ends, and even in the midst of Avesta words; — see my frequent well-meant attempts since 1887 in this direction in S.B.E. XXXI, in the Gāthas, in Z.D.M.G., J.A.O.S. and A.J.P., also especially noticed at page XVII of the Preface to my Dictionary, and long since followed in some leading particulars by Darmesteter and others.

The editing of Pahlavi Mss., on the other hand, calls for decipherment, and that sometimes of a most harassing description, almost at every line. A great deal of time has therefore necessarily been consumed upon it; and this must form one portion of my excuse; — see my catena of articles upon the Pahlavi texts of the Yasna in the Periodicals already named for further extenuation. Then I felt constrained to publish in 1900 a revised and semi-popular edition of my Gāthic verbatims, this time in English, accompanied with the free metricals also retouched, a work which I can heartily recommend to all my lay readers. Meanwhile the Trustees of the Sir J. Jejeebhoy Translation Fund of Bombay requested me to write a book upon the 'Antiquity and Influence of the Avesta'. This I published in 1905 and 1906 under the Title of Zarathuštra, Philo, the Achaemenids, and Israel; — vol. I, Zarathuštra, and the Greeks; vol. II Zarathuštra, the Achaemenids and Israel,

pages 460 + XXVII; this also occupied, though in a most agreeable manner, a considerable section of my time; — I say 'agreeable', for it was through the Greek Gnosis and the other philosophy, German, as well as ancient, that I took up Avesta, say, in 1876. It was, as it were, 'native air' to me. I have also contributed quite my full share upon the wider aspects of the subject to various other periodicals; see especially the Asiatic Quarterly Review, J.R.A.S., the Monist, East and West, etc., — these following up my article in the Nineteenth Century Review of Jan. 1894 upon 'Zoroaster and the Bible'.

Such is my apology for what was indeed a rather irrationally prolonged suspension. The Dictionary, interrupted so long ago as 1902; see above, is now ready for further progress, having reached to, say, pp. 343, Gāthas, p. 965, with the remainder of the Ms. soon ready; — the entire work when finished, will number some 1200 pages.

Whether time will be spared for completing it personally I cannot judge, as I am now in my seventy-fourth year, with the usual complications of approaching decay, some of them of long standing. But I hope to leave the entire work in such a form that it can be practicably completed by some literary executor. Among other items, I am making progress with my long since provisionally executed edition of the Gāthas in their Sanskrit equivalents; see Roth's Festgruss mentioned above, etc. I now propose, pari-passu with this attempted progress upon the Dictionary, etc., to meet a constant demand by gathering up the work thus done as just stated above in Z.D.M.G., J.R.A.S. and J.A.O.S., adding the Sanskrit and Persian texts, as they are presented here, with a translation of the first and a fresh Avesta text in transliteration. In the Avesta text I have printed the supposed forms in -yẹmi, -yẹimi, etc., as mere mistaken débris; see the note upon page 87. I

have also noted some further effects of epenthesis, as being, I believe, here first pointed out.

As regards the translation of the Avesta text into English, my somewhat antiquated rhythmical rendering in S.B.E. XXXI, 1887 may well stand with a few emendations; — see the note on page 95. I should say that this rythmical treatment, though it is so critically useful for the aesthetic effect of the original, is not so pronounced in its cadences as the renderings of Yasna IX, etc., also in S.B.E., XXXI. It goes back, as that does, and as of course, upon verbatims which are either universally accepted, or else acceded-to as alternatives by most accredited writers.

The first text of the Pahlavi translation is here reproduced bodily from an edition in the original characters which appeared in the Muséon, the Orientalist Quarterly of Louvain, Belgium, in 1906, and the text in its deciphered form is reproduced from the Zeitschrift of the German Oriental Society of 1903, see page 7, it being one of the continuous course of such articles referred-to above, — while the translation of it, this Pahlavi text, is again one of the course of communications which have been appearing in J.R.A.S. for some years; see below. For Nēryōsangh's Sanskrit Text I have collated three additional Mss., the one termed S^1, one with the name Meher Nawrozji Kutar[1] upon it, and the one which I have called J^*, in the Gāthas. The first two were sent me through the influence of Shams Ul Ulema* (so of the British Government) J. J. Modi, Head Priest of the Parsis in Colaba, Bombay, and Secretary to the Parsi Panchayet; the last was sent by Kai Khosru Dastur Jamasp. Asana; see the note upon page 28 referring to the fuller descriptions

[1] Collated Nov. 1899.

of these codices. The translation of the Sanskrit here appears as made for the first time, though it, the Sanskrit text itself, is an avowedly attempted translation of the Pahlavi, not, however, without a constant regard to the original Yasna. In the Persian text, from Haug's Munich MS. formerly numbered 12 we have what all Avesta scholars will again eagerly study, for, with Nēryosangh, it constitutes a very high authority upon the decipherment and exegesis of the Pahlavi, this last being at present (see above) the crux in Avesta searches. In this (the Persian) text some lengthy modern glosses appear in the early Fargards; — they are interesting, and I hope to treat them later on, omitting them here, as they are too lengthy, and hardly so closely relevant to my present purpose, which is to press on with this necessary work with all the speed that may be compatible with thoroughness. A few fragments of them, however, appear with some remarks of my own, also in the Persian. A translation of this Persian text would be approximately identical with the translation of the Pahlavi text already given, for this Persian text is itself an interlinear translation of an important Pahlavi Mss. text which appears above it word for word; it is a text closely coincident as to its variants with our very valuable D, so in my Gāthas, otherwise D (B, Pt. 4) in my other pieces, also here; — see the notes to the Pahlavi texts on pp. 1 to 28.

Upon opening this book no reader will fail to notice that its mechanical arrangement is somewhat peculiar, it being composed, as said, of three pieces already published, and one put bodily even in its foreign shape among the others. For a similiar reason the Avesta text appears displaced, being introduced after the Persian instead of appearing at the head of all.

It was mechanically necessary to begin page 29 with the transliterated Pahlavi; hence the irregularity referred to. But we may hope that such adventitious pecularities are of minor importance in attempting such an urgently called-for contribution. I, however, most seriously regret that this form of the Pahlavi text prevents my following the much appreciated synoptical page-arrangement in the 'Gāthas'. To continue with that most effective method would have, however, involved me in the heavy expense of reprinting the costly Pahlavi texts which are here taken in without such an outlay. Should time be spared so that I cān proceed with the reproduction of those parts of the Yasna already published in the periodicals mentioned, I hope to revert to that far more effective exterior arrangement in which the texts appear in the work referred to.

I may remark in closing, with reference to that publication, that the edition of it has been for some time entirely sold out, while it is noted as sehr selten; and in answer to some direct inquiries as regards a new edition, I would say that such a reprint will certainly be furnished in due course, should time be spared me; and that, at all events I hope to make provision for a second edition to be executed by a literary friend. My delay in the matter is not so much owing at this moment to lack of funds, as the Secretary of State for India in Council, of the British Government, now some years ago, offered me a renewed subvention for a second edition, at least to the extent of one third of the costs; but my type-setter in Erlangen, one of the most accomplished persons of the kind upon the Continent, is fully occupied with Vol. III, the Dictionary, the Avesta types being all in use upon that portion of the work. Otherwise, of course, the alterations needed in a new edition of the book, though

it is often in parts, nearly twenty years old, would not occupy so much time or labour.

Moreover the remarks in the Dictionary, which, as stated, also replaces a commentary in alphabetical form, bring up the antiquations* of the old edition more to date; see also the second edition of the Verbatims, 1900, mentioned above, with their improved free metricals.

I should add that, as but two hundred, or less, copies of the Páhlavi text in the original character are available, some copies of the book may be disposed of with an unsightly gap before page 29. This may, however be filled up through some further intervening change in the arrangement of the contents, or, indeed, by reprinting.

In most of the copies of this Edition four photographic Reproductions of Avesta Mss. appear. They have been already described by me in the Acts of the Congress of Orientalists held in London in 1894.

The first in order is our Oxford Ms. C^1, formerly known as D.J. (Destoor Jamaspji Minocherji Jamasp. Asana) in my Gāthas, and as J^2 elsewhere. This is the oldest Ms.—or a twin-sister to the oldest Ms.—of the Yasna accompanied sentence-by-sentence with its Pahlavi translation; and, at the date of Westergaard, its sister Ms. was then supposed to be nearly twice as old as (almost) the oldest then known Ms. of the Ṛig Veda; see the Preface to Westergaard's Edition, page 5.*[1] I am, as I acknowledge, responsible for its presence in Oxford,*[2] where it has been there received in a truly distinguished manner, having been reproduced in a

*[1] 'Scarcely a Ms. of this (the Ṛig Veda) exists half as old as those which contain the Vendidād and Yasna'. See W. preface, p. 5.

*[2] 'It was presented to the Bodleian through you';—so the Sub-librarian writes,—on Oct. 7. 1889'.

collotyped Edition at the Clarendon Press in its actual size and colour in 770 admirably executed plates and published in a numbered Edition in 1893.

This Codex constitutes the main document of all my studies upon the Yasna since 1883*. Much to my surprise, and, as a minor consideration, the reproduction of it seems also to have become, to some extent, a financial success. It was the gift of the late venerated High Priest of the Parsis in Bombay, Destoor Jamaspji Minocherji Jamasp Asana, the University of Oxford showing its appreciation of his 'munificence' with the rare compliment of a degree-that of D.C.L.—conferred *in absentia*. A corresponding gown was sent him by some of the leading members of the University, and his portrait hangs in the Reading Room of the Indian Institute in Broad Street. The market value of this monumental writing was £ 1000,—that sum, by no means an extravagant figure, having been offered the former distinguished owner by one of the wealthy Parsis for its possession, and declined by him.

The second photograph is that of a Ms. marked Oxford E[1] cited elsewhere as J[3]. This was also from the Library of the above-mentioned generous donor. It is presumably the oldest Ms. of the Yasna accompanied with the Sanskrit version of Nēryōsangh. It has, however, suffered greatly from its age, or from dampness, or from both, the colour of the folios being now, often, of a rich chocolate, with the letters, however, as clear as if executed yesterday. The portion in book form has been covered over with a protective transparent paper at places unfortunately somewhat too opaque. This very valuable relic was likewise presented at my suggestion by the learned Destoor to the Bodleian Library*

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* The Sub-librarian writes: 'It was presented through you on May 16th, 1890'.

in 1890. It is of great authority for the elucidation of the Pahlavi translation of which its Sanskrit professes to be a direct re-translation, not, however, made without a constant eye upon the original Yasna-Avesta text.

The third photograph marked J* is that of a good Ms. of the Yasna again accompanied with a copy of the Sanskrit translation of Nēryōsangh sentence-by-sentence. It is at present the property of the younger High Priest of the Parsis in Bombay, Kai Khosu Destoor Jamasp Asana, the esteemed son of the venerated donor above named,—and it is destined, after my use with it, for the Bodleian Library. It is supposed to be about two centuries old. See it more fully described in the Acts of the Ninth International Congress of Orientalists held in London in 1894.

The fourth reproduction is that of the curious Ms. J^9, a Khordah-Avesta. It is accompanied with a Sanskrit translation. The chief characteristic of this Ms. is the unusual shape of the Avesta letters. Its original was generously sent to me at Oxford by the same kindly Destoor, with implied permission to have it photographed. This was done, and a copy of it is at present in the Bodleian Library. Its age is of course uncertain, but it was estimated by the Destoor at some five hundred years.

Oxford, March, 1910. L. H. MILLS.

YASNA I.

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[illegible] 67 ❧ [illegible][c] [illegible][d] [illegible][e] [illegible][f] [illegible][g] [illegible]

[illegible][a] [illegible][b] [illegible][c] [illegible][d] [illegible]

[illegible][e] [illegible][f] ❧ 68 [illegible][a] [illegible][b] [illegible][c] [illegible][d]

[illegible][e] [illegible][f] [illegible][g]

[illegible][h] ❧ ❧ ❧

THE PAHLAVI TEXT OF YASNA I

for the first time edited with full collation of Mss. and now prepared from all the Codices.

These Texts appeared in transliteration as edited with the collation of all the Mss. in the Zeitschrift der Deutschen morgenländischen Gesellschaft, Band LVII, Heft IV. 1903. The variants were not there added, nor were comments given. An English translation of them with notes appeared in the Journal of the Royal Asiatic Society for Oct. 1904.

For a free critical rendering of the original Avesta Text see the XXXI[st] Vol. of the Sacred Books of the East. pp. 195-203.

The Mss. used have been described in the Acts of the Ninth International Congress of Orientalists, Vol. II, p. 523, and in the Journal of the Royal Asiatic Society, for July, 1900, page 511, flg.

It is only necessary to add here that A. represents our Oxford Zend Pahlavi Ms. C 1. first cited by me in the Gāθas, as DJ, later known as J². B is our Oxford photograph of D ; see Gāθas, otherwise known as Pt⁴. C is the Munich Ms. of Haug's Collection formerly numbered 12ª, 12ᵇ ; this a Pahlavi text transliterated in traditional style in the Persian-arabic character, and accompanied with a word-for-word translation in Parsi-pers ; its original seems to have been for the most part practically the original of Aspendiārji's Gujarati translation. D is Haug's Munich Ms. supposed to be a replica of K⁵. E is Spiegel's printed text of K⁵, put here naturally after the Mss. The Ms. of fragments in Haug's Collection would be F, not of special value. J* is a Yasna with Sanskrit translation not before collated ; see the descriptions above referred to.

VARIANTS.

As a part of this issue of Yasna-I contains a new edition of this Pahlavi text with its variants, these notes necessarily apply both to the old edition of that text which appeared in the *Muséon* of 1906, and also to this present edition of Yasna 1, of 1910.

1. Nēr. has nimantrayāmi saṁpūrṇayāmi. The alternative rendering ' I invite ' is to be preferred; see SBE XXXI, p. 195, note 1. — b. B. C ins. [Pahlavi] bef. [Pahlavi]. — c. Nēr., the MS. J*, has ijisnai for -nau (?). — d. B, D om. [Pahlavi]; see Nēr. — e. B, C om. from [Pahlavi] to [Pahlavi] inclusive, but have [Pahlavi] for [Pahlavi]. — f. Nēr. om. [Pahlavi] bef. [Pahlavi]. — g. A has [Pahlavi] with E; not so B, D; Nēr. karomi, as indicated. — h. B, C have, as indicated, [Pahlavi] here. — i. see Nēr. — j. B. om. the appendage from [Pahlavi]; C never expresses this [Pahlavi]; so D om. the appendage; A has it, and E. — k. A, E ins. [Pahlavi] bef. -[Pahlavi]; B. om.; C never expresses it. — l. A, B, E ins. [Pahlavi] bef. -[Pahlavi]. — m. A ins. [Pahlavi] bef. -[Pahlavi]; B om. — n. A ins. [Pahlavi] bef. -[Pahlavi]; B om. — o. B has irrational point bef. [Pahlavi]. — p. this [Pahlavi] may be gloss, or was it suggested by the letters -[Pahlavi] in [Pahlavi]-. — q. B has [Pahlavi] for [Pahlavi] bef. [Pahlavi]; not so A, E wh. have [Pahlavi]. — r. B, C have [Pahlavi], for [Pahlavi], A, E; [Pahlavi] may here equal *va*. — s. B, C have [Pahlavi]. — t. so, B. C; A, D. E [Pahlavi].

2. a. A marks the [Pahlavi]. — b. so corr. [Pahlavi]; B [Pahlavi]; D [Pahlavi] (?); A, C [Pahlavi], E [Pahlavi]. — c. A by oversight has [Pahlavi], but marks the irregularity. — d. A decayed; B, D [Pahlavi]. — e. B, C [Pahlavi] — f. B, C om. D, E's [Pahlavi]; so probably A, but decayed. — g. A, B om. [Pahlavi]; A, B mark -[Pahlavi]. — h. A, B om. [Pahlavi]. — i. so A, B. — j. A, B, C, D om. the [Pahlavi] from [Pahlavi]; but E has it and see Nēr.'s aṅgāni; C trl. andām. — k. A decayed at [Pahlavi]. — l. so A; cf. [Pahlavi] B [Pahlavi] (so (?) corr.). Is this superior to the other readings; — [Pahlavi] (?) in B is mistake for -[Pahlavi]. — m. B [Pahlavi]; A, C, E [Pahlavi] = artavahišt'; not

hūtvaχšt' (so); but Nēr. sadācārat. — n. A decayed at [Pahlavi] and... [Pahlavi]. — o. so C, trl. īzadān for [Pahlavi]; see also Nēr.'s Hormijdāt (?). — p. C trl. -šān. here, not īzadān. — q. A eaten at [Pahlavi]. — r. B. om. [Pahlavi] bef. [Pahlavi]; not so A which has [Pahlavi].

3. a. B, D ins. [Pahlavi] bef. [Pahlavi]; not so A. — b. Nēr. may not be too subjective with his sadvyāpārajñānī; but, aside from the [Pahlavi], [Pahlavi] should merely mean 'well-knowing', or 'omniscient'. — c. A ins. [Pahlavi] bef. [Pahlavi], not so B, D, E. — d. Nēr.'s reflexive svecc'ānandī might seems to look back to [Pahlavi] of the preceding word which recalled [Pahlavi] = [Pahlavi]. — e. B. marks a ^ traditionnally, but erroneously: C has ōšān (sic ?), as elsewhere, erroneously: but trl. kasān: Nēr. aparān. — f. corrected: B [Pahlavi]; so A, but decayed: Nēr. ab'īpsitatareṇa. — g. so B, C; so Nēr.; but A seems [Pahlavi]; D [Pahlavi]; E [Pahlavi]. Is this [Pahlavi], however, merely a lowered [Pahlavi], so confirming my suggestion as to the true original force of [Pahlavi] as [Pahlavi]?: (not that [Pahlavi] is erroneous elsewhere as expressing ṣ̌, *sh*). If so, we must of course correct still further; see Gāθas Vol. III[a], Preface p. XVII. Nēr. has aparān ab'īpsitatareṇa ānandena kurute.

4. a. So A, B [Pahlavi]: I add the [Pahlavi] —; but D, E [Pahlavi]. — b. A [Pahlavi]: B [Pahlavi]: Nēr. asmān ... etc. — c. A. B [Pahlavi]. — d. so A; B as usual [Pahlavi]. — e. so A. B. om. [Pahlavi]; C seems to have seen a [Pahlavi] (sic) with D. E; so C trl. gīrandah, erroneously; 'unique' is the meaning. Nēr. 'tanubimbam' (sic): was the 'spherical' (sic) supposed to be 'unique': χādūīnak (or aēva(k)īnak (?)).

5. a. B, C. ins. [Pahlavi] bef. [Pahlavi]; not so A, E. — b. B ins. [Pahlavi] [Pahlavi] [Pahlavi]; not so A, wh. is also decayed, not C, E, nor Nēr. — c. A decayed at [Pahlavi]. and [Pahlavi] [Pahlavi]. — d. B marks the [Pahlavi]: not so A. — e. B marks the [Pahlavi] in [Pahlavi] twice: not so A.

6. a. A, D ins. [Pahlavi] [Pahlavi] here: B, C, D, E om. it here. — b. A om. [Pahlavi] bef. [Pahlavi]; [Pahlavi] is supplied. — c. [Pahlavi] for [Pahlavi] is followed by C: but C translit.

t-ō(?)-n translating tan.; and by Nēr.'s gostanūm. One might differ from it as a literal translation; A, B, C ins. aft. ; not so Nēr. — d. E. , om. ; A ; om. ; B, D ; C ; A, B, C, D om. . — e. A ins. aft. ; not so B, nor C. — f. B, C ins. bef. . — g. A, E ; not so Nēr.; B, C . — h. B seems -, but more joined together for -, a mechanical accident; A approaches the same. — i. C trl. χaṣlat; Nēr. cihne; A, B mark . — j. A, B, D ins. bef. (or = ' '); not so C. — k. C has īn in the text through oversight. — l. A has ; B has ; so C means with stā. E has (?) . — m. E has for bef. ; B has this ; A has faint; C has ; Nēr. paralokasya ihalokasya. — n. C trl. rūšan for the two words, as if one were untranslated or both combined, but its text looks like χvarah burd (?), or burah(?), meaning ' barā ' (?). Nēr. has angāro jyotiçca. — o. A, B, D ins. aft. , (read) bef. ; C and E and Nēr. om here.

7. a. B, C ins. ; not so A. — b. A ; B ; C asnah, trl. hangām. — c. B om. ; A has aft. . — d. B om. bef. . — e. A, B have bef. . Nēr. has: n. s. ahaḥpuṇyagurūn (so) [tat (so) yat saṁd'yāyāḥ antaḥ saṁd'yāyām çakyate gantum prab'āvenā'sya hāūananāmnīṁ prātaḥsaṁd'yām....

8. a. B, C ins. ; D, E om. bef. - ; not so A wh. is decayed up to . b. A ins. bef. - ; B. ins. only , or only : may be written small. — c. A ; but B . Nēr. yāca yūt'āni gavāṁ pravard'ayati. — d. A, B om. bef. . A has bef. -. — e. B ins. bef. ; not so A. — f. A ins. bef. -. — g. so B -, no in B bef. ; but Nēr. has moibad-; so A, D, E. -; C seems text ' rad ', trl. دانا [illegible] رد. — Nēr. yā manušyešu moibadešu mad'ye satkāryiṇī uttamapatišu.

9. a. B, C ins. ; not so A. — b. B has = *frāgaoy-*; , while equalling Pahl. long ā, is here Avesta short used, as often in similar cases, for short

Pahl. [Pahlavi]. A and others [Pahlavi]. B has often [Pahlavi] marking 'g', but not here. A has a small [Pahlavi] aft. [Pahlavi]. Nēr. has nivāsitāraṇyam. — c. A om. [Pahlavi]; B ins. [Pahlavi]. — d. A curiously, [Pahlavi]. — e. A [Pahlavi]; B, E [Pahlavi]. — f. A seems [Pahlavi] (?), meant for [Pahlavi]; so B [Pahlavi]; so C. — g. A om. [Pahlavi] bef. [Pahlavi] (so): B has [Pahlavi]; C trl. گوشرش gōšaš; not gōšī. — h. B, D [Pahlavi]; A, E [Pahlavi]. C seldom renders these forms fully; here as usual C has merely- and in kunand. — i. A has no [Pahlavi] bef. [Pahlavi]; B, C have it. — j. C renders šinav. — k. A decayed, but A ins. [figure] (?); C trl. cašmaš; so A, B, D [Pahlavi]; E has [Pahlavi] (?). — l. B, C [Pahlavi]; A, E [Pahlavi]. — m. B [Pahlavi]: B adds [Pahlavi] more joined together; C has only one form like the first; but trl. nišīn — (?). — n. A, like F, but faint [Pahlavi]; B has [Pahlavi]. — o. A om. [Pahlavi] bef. [Pahlavi]; B has [Pahlavi] — p. C trl. cašmī here; above C has cašmaš. — q. B om. [Pahlavi] here wh. D has; C does not om. the word with B; C trl. kunand, or kunad (?). See note h. A decayed in several places in 9; A — [Pahlavi]. — r. A may om. [Pahlavi] aft. [Pahlavi]; so C om. [Pahlavi]. — s. B om. [Pahlavi]; A [Pahlavi]; D ins. [Pahlavi] aft. [Pahlavi]: C zagie, trl. ānie (sic) for ān ham. — t. A, B, C, D ins. [Pahlavi] bef. [Pahlavi]; E om. — u. A ins. [Pahlavi] bef. [Pahlavi]; B no [Pahlavi] here. — v. C ins. [Pahlavi] bef. [Pahlavi]; B no [Pahlavi] here. — w. A om. [Pahlavi] here: B has [Pahlavi] [Pahlavi] [Pahlavi], but has no [Pahlavi] bef. this by A second [Pahlavi], nor bef. the first [Pahlavi]. This first [Pahlavi] is supplied by A. A has only [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi]; D, E no [Pahlavi], and [Pahlavi]; C has u gōš (i) dū (i) guft šem. — x. D seems to ins. an [Pahlavi] bef. [Pahlavi]; not so A, nor B. — y. B has [Pahlavi] = yazat (?); so C, trl. īzad; Nēr. iajdam. — z. A, B do not ins. [Pahlavi] bef. [Pahlavi], nor does C, nor others; [Pahlavi] supplied. — aa. B ins. [Pahlavi] bef. [Pahlavi]; so C; so A [Pahlavi] = a small [Pahlavi] (?). — bb. A ins. [Pahlavi] bef. [Pahlavi]; B om. [Pahlavi]. — cc. A has [Pahlavi]; B om. [Pahlavi] bef. [Pahlavi], so B [Pahlavi]. A [Pahlavi]. — dd. A decayed. — ee. [Pahlavi] B nearly [Pahlavi] (?) but no types for it = *mizak'* (?) as if with short [Pahlavi]; A decayed. — ff. B [Pahlavi]; C trl. dānad; A, D, E [Pahlavi]; so Nēr. jānanti. — gg. A om. [Pahlavi] bef. [Pahlavi]; B has [Pahlavi].

10. a. B, C ins. [Pahlavi] bef. [Pahlavi]; not so A. — b. B, C [Pahlavi]; but C trl. rapīōvin.

not necessarily rapītvin. A, E, [Pahlavi]. — c. A ins. [Pahlavi]; B om. [Pahlavi]. Nēr. adds mad'yāhnaḥ saṁd'yām.

11. a. B, C ins. [Pahlavi] bef. [Pahlavi]; not so A. — b. B [Pahlavi]; so C seems. E [Pahlavi]; A end lengthened and joined to [Pahlavi]; [Pahlavi] hardly here = fšeg as elsewvere. If so, read better = fšu ī here; but A, E seem the most natural. — c. A, B ins. [Pahlavi] bef. [Pahlavi]. — d. A, B, D mark the [Pahlavi] in [Pahlavi]. — e. B ins. [Pahlavi] aft. [Pahlavi]; A, E om. [Pahlavi]. — f. A has [Pahlavi] over, original, in [Pahlavi]. — g. A confused; B [Pahlavi]; C trl. rapīθvīn; D, E [Pahlavi]: Nēr. rapīt'vinisaṁd'yāyāḥ. — h. A, B, C, D ins. [Pahlavi] bef. [Pahlavi]; B no [Pahlavi]. — i. A, B ins. [Pahlavi] bef. [Pahlavi]. — j. A, B [Pahlavi]; so C trl. avzāyēnēd (so); D. E [Pahlavi]. — k. A ins. [Pahlavi] bef. [Pahlavi]; B no [Pahlavi] here. — l B om. [Pahlavi] bef. [Pahlavi]; A ins. [Pahlavi]. — m. B has [Pahlavi] (?) bef. [Pahlavi]; A om. [Pahlavi]. — n. A, B ins. [Pahlavi] bef. [Pahlavi]. — o, C om. gloss from [Pahlavi] to [Pahlavi]. Nēr. has yā manuṣyeṣu guruṣu mad'ye satkāryiṇī.

12. a. B, C ins. [Pahlavi] bef. [Pahlavi]; not so A. — b. A decayed. — c. A, B, C ins. [Pahlavi] bef. [Pahlavi]. — d. A om. [Pahlavi] bef. [Pahlavi]. — e. B, C, E om. [Pahlavi]; so Nēr. om.: A has [Pahlavi] badly written.

13. a. B, C ins. [Pahlavi] bef. [Pahlavi]. — b. A decayed. — c. A, B ins. [Pahlavi] bef. [Pahlavi]. — d. B always more pronounced in the last letters.

14. a. B, C ins. [Pahlavi] bef. [Pahlavi]; not so A. — b. B accidental (?) variation [Pahlavi]; D (*sic*) [Pahlavi]. — c. B ins. [Pahlavi] bef. [Pahlavi]; A om. [Pahlavi]. — d. A ins. [Pahlavi] bef. [Pahlavi]; B, D, E, om. [Pahlavi] there. — e. B, D ins. [Pahlavi] bef. [Pahlavi]; A, E om. [Pahlavi] there. — f. A ins. [Pahlavi] bef. [Pahlavi]; B om. [Pahlavi]. — g. A decayed at [Pahlavi]; C hamkār. — h. B [Pahlavi] for [Pahlavi]; A [Pahlavi]. — i. A. B [Pahlavi] for D, E [Pahlavi]. — j. A, B [Pahlavi]; so E; elsewhere [Pahlavi]; C afzāīnēd (so); see also C trl. — k. A, B om. [Pahlavi] bef. [Pahlavi]. — l. A ins. [Pahlavi] bef. [Pahlavi]; B om. [Pahlavi]. — m. B ins. [Pahlavi] bef. [Pahlavi]: A om. [Pahlavi]. — n. A [Pahlavi]; B

-. — o. A om. bef. ; B ins. . — p. A om. an in . by oversight. — q. B ; A ; A may probably om. this initial because terminal occurs bef. . D, E have ; C hērbad = hervad (so?). Nēr.'s b'alā-(sic)-probably expresses a Parsi bālā, having been read as girpat = ' mountain lord '; hence bālā = ' lofty '.

15. a. B, C ins. bef. : A, E om. — b. A decayed at ; B no ; C has burj translated burz. — c. B ins. bef. ; A om. . — d. A ; B ; C trl. seems to om. Nēr. strīṇām iajdo jalamayaḥ. — e. A, B ins. bef. ; C om. . — f. A ins. bef. ; not so B. A om. ; B. E have bef. ; C trl. āvān (sic). — g. A om. , and has bef. its . B om. , and has of . — h. B, C ; A, D, E ; C nāf; Nēr. nāb'im. — i. A, C om. bef. : B, D, E have . — j. A has hardly an bef. aft. ; but if so, it is apparently joined on thus = ī aū-; B has . — k. A decayed aft. . B, C separate from . A decayed at .

16. a. B, C ins. bef. - : A, etc. om. . — b. A has , B ; the merely closes a syllable phonetically, as elsewhere; recall *vohūk*; C text avīsrūsrim (so); trl. aīvisrū^o^rim (so). — c. B has bef. ; om. wh. D, E have. — d. A has with a lengthened last letter; B ; the is small and a ·· misplaced, unless, indeed, if the last ā be read; C has a-ī-b-g-ī(or 'y')-(?). — e. A, B ins. bef. ; D, E om. . — f. A ins. bef. ; B om. . — g. A, B om. bef. ; D, E ins. this . Nēr. adds pūrvārd'arātrasaṁd'yām.

17. a. B, C ins. ; A decayed at the following characters. — b. B, C ; A, D, E - ; C frādādār. — c. A, B, C ; D, E (sic) : D ins. bef.

[Pahlavi]. — d. A decayed at [Pahlavi] [Pahlavi]. — e. B, C, D ins. [Pahlavi] aft [Pahlavi]; E om. [Pahlavi]; A decayed; C has būn' u bar; trl. bīz*u bimar. — f. The note-letter 'f' in my text accidentally omitted in my old text; so A. C (C zartušt-, short 'u') [Pahlavi]; B [Pahlavi]; D, E [Pahlavi]. Nēr. jarat'ustrotimanāmnīinca. — g. B, D. ins. [Pahlavi] aft. [Pahlavi] A, E no [Pahlavi]. — h. D ins. [Pahlavi] bef. [Pahlavi]; A, B no [Pahlavi] here. — i. A, D have [Pahlavi] bef. [Pahlavi] (so); B no [Pahlavi]. — j. B [Pahlavi], (so) but B so corrected; A, D, E [Pahlavi]; D ins. [Pahlavi] bef. it.: C Pahl. anšūtāyān (?). — k. B ins. [Pahlavi] bef. [Pahlavi]: D ins. [Pahlavi]; A om. [Pahlavi]: A ins. [Pahlavi] — l. [Pahlavi] supplied.

18. a. B, C ins. [Pahlavi]; A decayed. — b. B om. [Pahlavi]; A has [Pahlavi]; C has [Pahlavi] bef. [Pahlavi]. — c. B om. [Pahlavi]; A has [Pahlavi] bef. [Pahlavi] (so). — d. [Pahlavi] supplied bef. [Pahlavi]; C trl. zanān. — e. A ins. [Pahlavi] bef. [Pahlavi]: B no [Pahlavi] bef. its [Pahlavi]. — f. A decayed at [Pahlavi]; B has [Pahlavi]; C vīrān. Nēr. nārīṇāṁca (so) narasaṁg'ānām. — g. A decayed at. [Pahlavi]; B [Pahlavi]. — h. A has [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi]; B has [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi]...; C has ardā fravard: with the last translated fravaš; but fravaš sometimes renders [Pahlavi]: D as E; E has [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi]. — i. A, D [Pahlavi]; B C, E [Pahlavi]. — j. A, D, E [Pahlavi]; B. [Pahlavi]. — k. A decayed at [Pahlavi], but has [Pahlavi]; B [Pahlavi]; so C. trl. sālhā. — l. A, B, C, D [Pahlavi]; E [Pahlavi]; C trl. nīk māndan. Nēr. sujīvanīm. — m. A decayed at [Pahlavi] and at [Pahlavi], and at [Pahlavi]. — n. B ins. [Pahlavi] bef. [Pahlavi]; A om. [Pahlavi]. Nēr. om. the last gloss.

19. a. A, B, C ins. [Pahlavi] bef. [Pahlavi] [Pahlavi]; D, E no [Pahlavi]; C hamāvand, trl. himmat. — b. C hūtāšīd, trl. nīk āfrīd (so). — c. B [Pahlavi]: A [Pahlavi]; C [Pahlavi]. — d. A ins. [Pahlavi]; and om. [Pahlavi] bef. [Pahlavi]: B has [Pahlavi]; C no [Pahlavi] trl. bef. fīrūzgarī. — e. B [Pahlavi] [Pahlavi]; A, E [Pahlavi] [Pahlavi]; C pīrūzgarī; Nēr. ṭālanāṁca (so). — f. C trl.

nā-būd*-kunandah. — g. A ins. [Pahlavi] bef. a [Pahlavi]. — h. A decayed; B divides [Pahlavi] [Pahlavi]; C avar-rūbešnī; trl. bālā-ravandah; Nēr. uparipravṛttyā. — i. A decayed at ...[Pahlavi]; B, C [Pahlavi]; D, E [Pahlavi]; C varharām, so trl. — j. B [Pahlavi], C īzad; Nēr. iajdam. A ins. [Pahlavi] bef. [Pahlavi]; not so B, C. — k. B [Pahlavi] for [Pahlavi] bef. [Pahlavi] (so); (B elsewhere sometimes [Pahlavi]); A, D, E have [Pahlavi]. — l. B has [Pahlavi] here; A has [Pahlavi]; C has āstād. trl. āstād (so); Nēr. om. ... [Pahlavi] [Pahlavi], it had not yet entered his MSS. — m. C and Nēr. (iajdam) corroborate [Pahlavi] again as 'yazat' bef. [Pahlavi]; C īzad. — n. Nēr. om. this gloss.

20. a. B, C, ins. [Pahlavi] bef. [Pahlavi]; not so A. — b. so restored from texts. C (?), D, E [Pahlavi]; A, B [Pahlavi] (so); C probably ahūšin (?), trl. hūšīn (?). All om. D, E's [Pahlavi]. — c. Nēr. ins. apararātrasaṁd'yām.

21. a. B, C ins. [Pahlavi] bef. [Pahlavi]. — b. A om. [Pahlavi] bef. [Pahlavi]. — c. A decayed at [Pahlavi]; B has [Pahlavi] [Pahlavi]. C burj*. trl. burj. — d. B om. [Pahlavi] bef. [Pahlavi]. — e. A decayed at [Pahlavi]. A has [Pahlavi] [Pahlavi]; C has ic for ham. — f. B ins. [Pahlavi] bef. [Pahlavi]; A om. [Pahlavi]. — g. so A, B, C [Pahlavi]; D, E [Pahlavi]; Nēr. usabinasaṁd'yāyāh. — h. D [Pahlavi] accidentally; A, B, C, E [Pahlavi]. — i. B, D ins. [Pahlavi] bef. [Pahlavi]; A, C, E, om. [Pahlavi]. — j. so B [Pahlavi] and all. — k. A, B, D [Pahlavi]; E [Pahlavi]. — l. so B; A decayed at [Pahlavi] [Pahlavi]; C afzāyē(?)nēd. Nēr. ins.: yā manuṣyeṣu mad'ye satkāryiṇī ye nagaraṇyāyānām* ad'iṣṭ'ātārah; B attaches the following [Pahlavi]; has [Pahlavi]. — m. so B [Pahlavi] [Pahlavi]; A confused at [Pahlavi], written over perhaps. A looks like [Pahlavi], poss. [Pahlavi] (?); E [Pahlavi]; C nmānī'c. — n. A decayed. — o. A decayed — p. A om. (?) [Pahlavi] bef. [Pahlavi]; so C, trl. mardum. — q. so A [Pahlavi]; B by accident [Pahlavi] [Pahlavi]. — r. B ins. [Pahlavi] bef. [Pahlavi]; A no [Pahlavi]. — s. [Pahlavi] supplied bef. [Pahlavi]; all om. [Pahlavi]. — t. [Pahlavi] corroborates [Pahlavi]'s traditional reading [Pahlavi] in 14 as = hervad; C dātōbar, trl. dādar; so elsewhere; A partly decayed here; Nēr. yā manuṣyeṣu *gṛhā'ntarvartiṣu mad'ye satkāryiṇī.

22. a. B, C ins. [Pahlavi] bef. -[Pahlavi]; not so A. — b. so A. [Pahlavi]; B [Pahlavi]; E [Pahlavi]- (sic); a contraction; C srōšahlūban, trl. srōš i ašō; D [Pahlavi]. — c. A, ins. [Pahlavi] bef. -[Pahlavi]; not so B, D, E. — d. so B [Pahlavi] [Pahlavi]; A [Pahlavi]. — e. A, ins. [Pahlavi] [Pahlavi] (sic) for [Pahlavi]; B, E om. — f. A [Pahlavi]; so B [Pahlavi] here; C tarsagā (sic); C trl. jāī bandagī (? not 'bandag'). — g. D seems again -[Pahlavi]; so B -[Pahlavi]; but [Pahlavi] faint; A [Pahlavi]; A decayed at [Pahlavi]-; C trl. frādādār (so) yaꞓnī afzūnī-dihandah (or -kunandah). — h. so B [Pahlavi]. — i. Nēr. adds . . . . . vṛdd'idaṁ b'ūsaṁb'ūteḥ çroçam ādecapatim. *ç here = sh.

23. a. A ins. [Pahlavi]; B om. [Pahlavi]. — b. A, B ins. [Pahlavi]. — c. C explains [Pahlavi] as hend; yaꞓnī hast. B [Pahlavi] N. B, and not [Pahlavi]. — d. so B. — e. A, B both have redundant [Pahlavi] in A [Pahlavi]; B [Pahlavi] [Pahlavi]; B has it in one line; A divided by end of line. B's [Pahlavi] must be the ā of emphasis; it is somewhat separated from -[Pahlavi]; D, E have [Pahlavi]; C nām vōā (?) for vohu = nām i veh; Nēr. om. latter. — f. B [Pahlavi]; A [Pahlavi] (?); B om. [Pahlavi] bef. [Pahlavi]. A ins. [Pahlavi]; Nēr. has raçnaḥ (so) satyapatiḥ for the gloss. C has text rīstakī (sic). — g. A [Pahlavi]-; B [Pahlavi] [Pahlavi]-; D, E [Pahlavi]-; C āštādic. — h. B [Pahlavi]; A -[Pahlavi]; C frā-. — i. B om. [Pahlavi] bef. 1st [Pahlavi]; A decayed. C gēhān, trl. jihān. — j. All -[Pahlavi], A, B, C, D -[Pahlavi]; C va vārišn, trl. u puštī. — k. B om. [Pahlavi] bef. 2nd [Pahlavi]; A ins. [Pahlavi] before it; so C, trl. gēhān = jihān. — l. B marks [Pahlavi] here, but not above. Nēr. vṛdd'idaṁ b'ūsaṁb'ūteḥ puṣṭidaṁ b'ūsaṁb'ūteḥ.

24. a. B, C ins. [Pahlavi]; A decayed. — b. A decayed. — c. B [Pahlavi]; A [Pahlavi]-. d. A, D ins. [Pahlavi] bef. [Pahlavi]; no [Pahlavi] in B, E. — e. A, B ins. [Pahlavi] bef. [Pahlavi]. — f. A ins. [Pahlavi] bef. [Pahlavi]; C panjah (i) pardūm, trl. panjah (i) avval. — g. Nēr. adds: pañcakasya yaḥ* ādyasya uttamasya.

25. a. B, C ins. [Pahlavi]. — b. A, B ins. [Pahlavi] bef. [Pahlavi] : D, E om. [Pahlavi] ; E has [Pahlavi]. — c. B [Pahlavi] : A has (?) [Pahlavi] (*sic*) ; E [Pahlavi] ; C trl. u tamām māh (?). — d. A decayed at [Pahlavi] bef. [Pahlavi]. — e. A has [Pahlavi] bef. -[Pahlavi] ; B om. [Pahlavi]. — f. A [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] ; so B, but B om. [Pahlavi] ; so C trl. panjah (panj)i dadīgar (*sic*) u sadīgar (*sic*). — g. A, B, C ins. [Pahlavi] ; B 'g' marked here ; so Nēr. ins., adding uttamasya ; D, E om. [Pahlavi]. Nēr. yaḥ' dvitīyasya'uttamasya pañcakasya yaḥ tṛtīyasya' uttamasya. Read- [Pahlavi]- for -[Pahlavi]- in my old text, corrected in the new. — g. D ins. [Pahlavi] bef. -[Pahlavi].

26. a. B, C ins. [Pahlavi] bef. -[Pahlavi]. — b. See Nēr. — c. Nēr. ins. gahaṁbārān iti samayasamuccayān sṛṣṭīnāṁ gatanakālān. — d. A, B om. [Pahlavi] bef. -[Pahlavi] (the 2nd 'd' marking a note in the old edition was an oversight) ; E has [Pahlavi]. — e. A [Pahlavi]- ; B, C, D, E [Pahlavi]-. — f. A, B, D ins. [Pahlavi] bef. [Pahlavi] ; E om. this [Pahlavi]. — g. A, B ins. [Pahlavi] bef. [Pahlavi]. D, E om. this [Pahlavi]. The second note 'd' is to be omitted.

27. a. B, C ins. [Pahlavi]. — b A decayed, but has [Pahlavi]- (?) ; B, [Pahlavi] but [Pahlavi]- joined ; C text mēdyōšhem (so) ; trl. mēdyōšhem (so); D, E for [Pahlavi] ; with [Pahlavi]- joined. — c. C never expresses [Pahlavi]. — d. Nēr. adds jalānāṁ sṛjanakālaṁ.

28. a. B, C ins. [Pahlavi]. — b. A, has lengthened [Pahlavi] (so), as if in Avesta. characters. B seems [Pahlavi] (?) for [Pahlavi], but the last loop has been later falsified by writing over it ; see C, but B somewhat cancelled : the [Pahlavi] is lower than usual. C pētišham (? sic), pētišah (? so). D (?)-.[Pahlavi] ; E [Pahlavi]. — c. B om. [Pahlavi] bef. [Pahlavi] ; A ins. [Pahlavi]. — d. A, B ins. [Pahlavi] bef. [Pahlavi].

29. a. B, C ins. [Pahlavi]. — b. A [Pahlavi] ; B [Pahlavi] ; C yāsrim (sic). — c. B has [Pahlavi] ; B, C om. [Pahlavi] -[Pahlavi] [Pahlavi] [Pahlavi] here. — d. D seems to offer an additional [Pahlavi]

which may express the otherwise missing ‘ r ’. A om. the entire gloss; B is confused through cancelling, but seems to read [Pahlavi] (?) [Pahlavi] [Pahlavi] [Pahlavi], but [Pahlavi] has a cancelled [Pahlavi] bef. it. Uncancelled it would seem to have meant [Pahlavi] [Pahlavi], (?)... — e. C zamān ; trl. firōd gardad (so) ayyām ; D [Pahlavi] (NB) [Pahlavi] [Pahlavi]; E [Pahlavi] [Pahlavi] [Pahlavi]. — f. D ins. [Pahlavi] bef. [Pahlavi] ; B has no last [Pahlavi] there ; C trl. [Pahlavi] gāvnar. — g. B om. [Pahlavi]- ; E has [Pahlavi]-. — h. B, C, D ins. [Pahlavi] [Pahlavi] aft. -[Pahlavi]. — i. A, B, D, E ins. [Pahlavi] bef. [Pahlavi]. — j. A, B, D have [Pahlavi] bef. [Pahlavi] ; E om. [Pahlavi].

30. a. B, C ins. [Pahlavi] again. — b. C mēdyārah, trl. mēdyāram (so). — c. B ins. [Pahlavi] bef. [Pahlavi] ; B om. [Pahlavi] after it. (By oversight ‘ a ’ stands for ‘ c ’ in the old edition; ‘ a ’ is misprint).

31. a. A decayed. — b. B, C ins. [Pahlavi] bef. -[Pahlavi] ; (the second ‘ b ’ is a misprint). — c. A (?) [Pahlavi] (or (?) [Pahlavi]- final ; B [Pahlavi] ; the [Pahlavi] is plainly attached, and not a mere accidental appendage ; — it can hardly equal ‘ n ’ or — (?). These characters must be meant partly as Avesta ; i. e. ‘ hamas ’, and not ‘ hamās- ’, and maid- so, and not mād-. A’s final should be as B’s ; C’s text is hamaspaθmāīdām ; (is it-yašem ?) ; trl. hamaspaθmēdēm (? is it -šem ?) ; C does not seem otherwise to report -šem terminal ; see Nēr. — d. Nēr. has hamaçpat‘maedaeinnāmānaṁ puṇyātmānaṁ puṇyagurum manušyāṇāṁ daçajātīnāṁ sarvāsāṁca sṛštīnāṁ sṛjanakālam. — e. (so read ‘ e ’ for the note-mark ‘ b ’ which is a misprint) ; D. seems [Pahlavi] ; E [Pahlavi]-. The original in B has [Pahlavi] ; A ...[Pahlavi], [Pahlavi] stands cancelled, and has something like a small [Pahlavi] above, meant to come after (hardly bef.) [Pahlavi] ; [Pahlavi] is added below, and the end of the word decayed ; E -[Pahlavi].

32. a. A decayed. — b. B, C ins. [Pahlavi] bef. -[Pahlavi]. — c. B om. [Pahlavi] [Pahlavi]. — d. Nēr. adds saṁvatsarān puṇyagurūn.

33. a. B, C ins. [Pahlavi] bef. [Pahlavi]. — b. A [Pahlavi]; and so B, [Pahlavi] which elsewhere has [Pahlavi]. — c. B as nearly always [Pahlavi]; C trl. hend. — d. B [Pahlavi]. — e. B om. [Pahlavi] bef. [Pahlavi]; E has [Pahlavi]. — f. B ins. [Pahlavi] bef. [Pahlavi]. — g. D seems to read (?) [Pahlavi] bef. [Pahlavi]; A, B [Pahlavi] [Pahlavi]; C trl. nazdīk. — h. B [Pahlavi] (so): A, E [Pahlavi]; D [Pahlavi] [Pahlavi] [Pahlavi]. — i. C trl. pīrāmun; D has [Pahlavi] bef. [Pahlavi] and after it. — j. B has [Pahlavi]; C h-v-ō (?), trl. hāvan. — k. D seems [Pahlavi] bef. [Pahlavi] or for [Pahlavi]; C seems [Pahlavi] for [Pahlavi]; trl. pah (by oversight; read kih). — l. B [Pahlavi]. — m. A decayed; D ins. [Pahlavi]. — n. D om. [Pahlavi]; A, B, E ins. [Pahlavi] — o. B [Pahlavi]. A decayed. — p. so D (?) [Pahlavi]; A, B, C, E [Pahlavi].

34. a. B, C ins. [Pahlavi]; not so A. — b. A ins. [Pahlavi] bef. [Pahlavi]. — c. A ins. [Pahlavi] bef. [Pahlavi]. — d. A om. [Pahlavi] bef. [Pahlavi]; D, E have [Pahlavi] (?); B has it peculiarly. Nēr. mahiraṁ mahattaraṁ anaçvaraṁ (so) puṇyātmānaṁ, adding jñātavyo 'sau' iti çeṣaḥ. — e. B, E have [Pahlavi] bef. [Pahlavi]; D, C om. [Pahlavi] bef. [Pahlavi]; D seems [Pahlavi] (?), A decayed; C stārah, trl. sitārah. D seems to ins. [Pahlavi] bef. [Pahlavi]. — f. A has smaller [Pahlavi]. — g. A, B, D mark [Pahlavi] dām; so C trl. pēdāyiš. Nēr. adds Hormijdena sṛṣṭāḥ.

35. a. A ins. [Pahlavi], no [Pahlavi]; B, C ins. [Pahlavi]. Nēr. has the acc., not gen. — b. B has [Pahlavi]; or is it [Pahlavi]?; A is decayed; B on the margin, but old; C stārah = sitārah. See also Nēr.'s tārakaṁca. = c. [Pahlavi] should be supplied A may have [Pahlavi], but it is decayed. — d. B has [Pahlavi] in the terminations as usual; C trl. nūmand. — e. B om. [Pahlavi]; A has [Pahlavi]. — f. A, B om. [Pahlavi]. — g. so B; A decayed. — h. A decayed; B, C om. [Pahlavi]; B has [Pahlavi]; A has [Pahlavi]. — i. A. B have like E [Pahlavi] = arvandāsp va; (N B) for other occurrences of [Pahlavi] = dā. — j. A [Pahlavi]; B [Pahlavi] no [Pahlavi]: D (?) [Pahlavi]; E [Pahlavi], om. [Pahlavi], and no [Pahlavi] bef. the word; trl. casmah i āb (?). — k. A, B ins. [Pahlavi]. — l. B, C [Pahlavi]; A, E om. Nēr. does not literally express [Pahlavi]. Nēr.

locaneca. — m. B om. [Pahlavi]; C ? ?; A has [Pahlavi]. — n. A [Pahlavi]; B, C om. [Pahlavi]. — o. A, B ins. [Pahlavi]. — p. B [Pahlavi]; E [Pahlavi]; A [Pahlavi]. Nēr. rājānam; but see the original: A has [Pahlavi] only as termination to [Pahlavi]: B, C, D, E no [Pahlavi]. — q. C trl. judā; Nēr. pṛte; B [Pahlavi]; r. A [Pahlavi] over, but old (?); B has [Pahlavi]; see Nēr.'s pṛte; C trl. az. — s. B om. [Pahlavi] bef. [Pahlavi]; A has [Pahlavi]; C trl. meh. — t. B ins. [Pahlavi] bef. [Pahlavi]; A has no [Pahlavi] here. — u. A [Pahlavi]; B [Pahlavi]; E [Pahlavi]; C trl. īzadān; but Nēr. (?) grāmāṇām, as if translit.-gehān. — v. B ins. [Pahlavi] bef. [Pahlavi]; A om. this [Pahlavi] — w. A, D, E [Pahlavi]; B [Pahlavi]; C trl. gētīhā. — x. so B adds; not so D, E; A decayed; Nēr. om.

36. a. B, C ins. [Pahlavi] bef. [Pahlavi]; not so A. — b. A, B, D om. E's [Pahlavi] bef. [Pahlavi]. — c. A decayed; ins. [Pahlavi] (?) aft. [Pahlavi]; B om. [Pahlavi] aft. [Pahlavi]. — d. B has [Pahlavi] regularly as termination at [Pahlavi]; so in 35, yet see the next word, the joining of [Pahlavi] to [Pahlavi] is hardly accidental. — e. A ins. [Pahlavi] bef. [Pahlavi]; B no [Pahlavi] here; B's [Pahlavi] is separated accidentally (?).

37. a. B, C ins. [Pahlavi] bef. [Pahlavi]; not so A. — b. A, B have [Pahlavi]; E [Pahlavi] (so).

38. a. B, C ins. [Pahlavi] bef. [Pahlavi]. — b. A accidentally divides [Pahlavi] [Pahlavi]; not so B; not so C. — c. C trl. [Pahlavi] pusar yaʿnī pēdākardah (so). — d. A decayed at [Pahlavi], but hardly so read, seems to be [Pahlavi] (?); C has [Pahlavi]. — e. B, C om. [Pahlavi]; A has it. — f. B as usual with the verbal form [Pahlavi]. g. so A [Pahlavi]; B, C, D, E [Pahlavi] (*sic*).

39. a. A decayed at [Pahlavi]. — b. B ins. [Pahlavi] bef. [Pahlavi]; A decayed. — c. B om. [Pahlavi] bef. [Pahlavi]; A ins. [Pahlavi] bef. it. — d. A decayed; C trl. nām-bih-nām. Nēr. nāmāṅkitam. — e. B has [Pahlavi]; not so C, which has zōār (sic) = [Pahlavi]; A [Pahlavi].

Nēr. has antar vanaspateḥ in the corresponding place. — f. B ins. [Pahlavi] bef. [Pahlavi], A no [Pahlavi]. — g. C trl. āb; Nēr. udakam. — h. A decayed at [Pahlavi] [Pahlavi], but so read; B ins. [Pahlavi] aft. -[Pahlavi]; A has [Pahlavi]; -B [Pahlavi] [Pahlavi]; C om. [Pahlavi] in both places at -[Pahlavi]; E [Pahlavi] here, ([Pahlavi] above). — i. A, B ins. [Pahlavi]; B no [Pahlavi] bef. [Pahlavi] — j. A, B, C om. [Pahlavi] from [Pahlavi]; B has [Pahlavi] [Pahlavi]; D, E have [Pahlavi]; Nēr. om. [Pahlavi].

10. a D has the first three words on the margin, but original; D om. [Pahlavi]; A, B show no need for the curves of E; B has [Pahlavi] bef. [Pahlavi] over; so C and Nēr. — b. B, C ins. [Pahlavi]. — c. A has [Pahlavi] (sic), with no [Pahlavi] which B has. Was this an intentional contraction? A has in later hand over [Pahlavi] [Pahlavi] to be inserted aft. [Pahlavi]-; see Nēr.'s puṇyātmanīm. — d. As to the error of [Pahlavi]; see the trl.; all follow it with Nēr. as elsewhere; C trl. murād, desire, elsewhere murad (so). — e. B, C, D om. [Pahlavi] from E 's [Pahlavi] which I should be much inclined to follow; A has the word only over in later (?) hand as [Pahlavi]; [Pahlavi] below in line, old.; C has aẍū translated dil above, and not translated below. — f. B, C [Pahlavi]; A in later hand, Nēr. kila. — g. Nēr. has: mīnt'rīṁ vāṇīm gurvīṁ puṇyātmanīm svāmikāmām... A om. [Pahlavi] before a [Pahlavi] [Pahlavi]. which last C, om.; B, C, E have [Pahlavi]; C trl. murad (-rād). — h. A ins. [Pahlavi] before an [Pahlavi], or a [Pahlavi]; B, C om. the [Pahlavi] of E bef. -[Pahlavi]; so B ins. [Pahlavi] bef. -[Pahlavi]. — i. B om. [Pahlavi] bef. [Pahlavi]. — j. D om. [Pahlavi] bef. [Pahlavi]; A, B have it; C has aẍū, no trl. in this second place; trl. 'dil' above. — k. B ins. [Pahlavi] bef. [Pahlavi]. — l. Nēr. does not use this expression here; C has it. (The first letter 'o' in the old edition is a misprint). — m. D has [Pahlavi] (?) or (?) — for [Pahlavi]; B [Pahlavi] (not [Pahlavi]). — n. B, D have [Pahlavi]; others [Pahlavi] — o. B marks [Pahlavi] traditionally and erroneously; C curiously reads ōšān, so generally; but trl. kasān corr.; C trl. aēdūn bih dīn raviš, (= bad īn). — p. A means [Pahlavi], but has [Pahlavi]; B [Pahlavi]; C trl. dēv. — q. A, B, ins. [Pahlavi] bef. -[Pahlavi]; B [Pahlavi] here, as often;

A decayed. — r. C, D ins. [Pahlavi] aft. [Pahlavi]. — s. A, B, E om. [Pahlavi]. — t. A has [Pahlavi]; B has [Pahlavi] for [Pahlavi]; but see C has adūk, so for aēvak (or χadūk (?)); trl. yak; Nēr. does not assist here. — u. B divides aft. -[Pahlavi] [Pahlavi]; A, B have -[Pahlavi]; C has dēr avar, trl. dīr bar-. — v. A, B om. [Pahlavi] bef. [Pahlavi]; D seems [Pahlavi] (?); [Pahlavi] is supplied; see Nēr.'s adṛçyarūpiṇīm. — w. A, B ins. [Pahlavi] bef. [Pahlavi]. — x. The above dismisses the necessity for E's parentheses. — y. A. B ins. [Pahlavi] bef. -[Pahlavi]. — z. So read; E, [Pahlavi]-; A [Pahlavi]; B [Pahlavi]-; so C renders, and seems to trl. mazdyašnān (?); Nēr. has -nīṁ. — The note *aa* of the old edition is here omitted, as I can find no such passage as that to which it refers in the photographed edition of A. The marginal note on my copy of E which occasioned it probably refers to B.

11. a. B, C ins. [Pahlavi]; A om. [Pahlavi]. — b. A [Pahlavi]; B, C, D, E [Pahlavi]; B -[Pahlavi]; C hōšdāštār; Nēr. hoçadāstaram. — c. B joins [Pahlavi] here, with E; so A, but only by lengthening the [Pahlavi]-; C Ahōrmuzd dād divided by the end of the line; but C also separates elsewhere. — d. A may join [Pahlavi]; B separates. — e. A ins. [Pahlavi]; B om. [Pahlavi] bef. -[Pahlavi]. — f. A ins. [Pahlavi]; B, C, E om. it here; Nēr. has saṁpūrṇaçub'ān; saṁpūrṇa- only once. — g. A again joins [Pahlavi], so; om. final [Pahlavi]-; (not so E, nor C); and A om. the final [Pahlavi]-; not so B, nor C: Nēr. puṇyaçub'am; C trl. ṣavāb āsānī. — h. A also om. the [Pahlavi]- of the 2d -[Pahlavi]; not so B, C, D, E which have it. Nēr. glosses; sa giriḥ yaç caitanyaiṁ (sic) manušyāṇāṁ st'āne dad'āti rakšatica.

12. a. B, C. D ins. [Pahlavi]; not so A, E. — b. C va kayān = kayānīān (?) -yān; see kayānī at y. 2, 55. Nēr. has curiously only rājñāṁca. A ins. [Pahlavi] bef. [Pahlavi]; C has trl. [Pahlavi]; Nēr. çriyaṁ. — c. A, B, C show no need for the well-meant and once useful curves of E. — d. B om. [Pahlavi] bef. [Pahlavi]; A has imperfect [Pahlavi] or [Pahlavi] with the marks \\ bef. it aft. the last word; C has [Pahlavi] in the trl. only. — e. A in-. [Pahlavi]; B, C [Pahlavi]

or ꞁꝺ- aft. ꝺ ; C has hērvad, trl. hērbad. (N B), but see Nēr.'s agrbītām. — f. D ins. ꞁ bef. ⸺ ; B ins. ꝺ ; A may be ꞁ ; C no ꞁ. — g. A, B ins. ꝺ bef. سدورادن ; A, ⸺ with the sign o ; B ⸺ bef. ⸺ ; C trl. aθūrnān. Nēr. ācāryāiḥ. — h. A, B, D ins. ⸺ aft. سدورادن ; so C ajaš, trl. azaš. A has a sign of division bef. ⸺. — i. A, B show no need for E's curves ; ⸺ ; C hērvadī, trl hērbadī. — j. D (?) only has ⸺ bef. ⸺ ; A, E ⸺ ; B. ⸺ ; C aē — īn. — k. A ⸺, and marks the ꝺ = g ; so B ; so C farhang ; Nēr. sadvyavasāyenaca. — l. A, B dispense with E's curves at ⸺ ; so B ; C trl. χvēš ; Nēr. svīyā — m. so A ; but B has accidental line drawn through ⸺ ; C has šāyad ; Nēr. çakyate. n. All would om. E's curves at ⸺, B ; A ⸺ ; C kardan ; Nēr. kartum.

13. a. B, C ins. ꞁ ; A om. ꞁ ; Nēr. omits ꞁ. — b. B ⸺ ; A decayed ; C aharišvang ; trl. aršišvang ; see Nēr. ; A decayed. Nēr. arçiçcavañgham. Nēr. ins. a lengthy gloss. — c. A ins. ꝺ bef. ⸺ = Nēr. nirvāṇajñānam ; B has ꞁ ; C trl. *u* = *va*. — d. A, B ins. ꝺ. — e. B, C ins. ꞁ bef. first ⸺ ; A om. ꞁ. — f. C's trl. of this first ⸺ farzānah is a mechanical blunder. Nēr. trl. this first ⸺ cittam. A. B ins. ꝺ bef. ⸺. — g. A ⸺, decayed from ⸺ bef. ⸺. — h. A decayed ; B ins. ꞁ bef. ⸺ ; so C. — i. A decayed. but may have read ⸺ (sic); not so B, wh. has ⸺; see also D ⸺ (??); the original is ⸺, B ; B has ⸺ ; C trl. this second ⸺ rāh = way ; Nēr. trl. this second ⸺ citta-. — j. A decayad ; see B ꝺ. — k. B has ⸺ ꝺ ⸺ ; so C trl. u rāh (i) kā'īm ; Nēr. has- st'itiṅca for astešnīh. — l. A. B, C, D have ⸺ ; E has ⸺ (?). — m. A, B, C ins. ꞁ. — n. A ⸺ ; B ⸺. Nēr. lāb'am ; C trl. fāyidah ; C divides ⸺ ⸺ ; A only joins by lengthened ⸺ ; E joins.

14. a. B, C, ins. ꞁ bef. ⸺ ; not so A. — b. A, B, C om. ꞁ bef. ⸺ ; E

has [Pahlavi]. — c. C has dahmān, trl. nīkān ; so here correctly ; Nēr. uttama-, B ins. [Pahlavi] bef. [Pahlavi] ; A, E om. [Pahlavi]. — d. A. B, C [Pahlavi]. — e. A, B om. [Pahlavi] bef. [Pahlavi] ; A, E have [Pahlavi] ; C no [Pahlavi] ; B slightly divides [Pahlavi] [Pahlavi]. — f. A, B, C ins. [Pahlavi] bef. [Pahlavi] ; C, E no [Pahlavi]. — g. C has short ' a ', dahm for [Pahlavi], but trl. nīk ; Nēr. also is here correct with uttamaiñca ; but see below at k. — h. A ins. [Pahlavi] bef. [Pahlavi] ; B om. [Pahlavi]. — i. B ins. [Pahlavi] bef. [Pahlavi] ; A om. [Pahlavi]. — j. A, B, C ins. [Pahlavi] bef. [Pahlavi] ; A faint [Pahlavi] ; E om. — k. A om. [Pahlavi] aft. [Pahlavi]. A has a mark /, to show the omission of it ; B ins. it ; D has it cancelled ; E has it ; C has dāhm, trl. dahm, not as above, dahm = nīk-, thereby avoiding a blunder ; Nēr. however, utkṛṣṭaṭ- here ; C therefore makes the distinction. [Pahlavi] (?) = [Pahlavi] should plainly be read here, not [Pahlavi], which C, significantly, only transliterates. — l. B ins. [Pahlavi] bef. [Pahlavi] ; A has what may be [Pahlavi] (?) late and inclined. I should say that it was a mark indicating the omission of [Pahlavi] ; not so C. — m. A, B dispense with the necessity for curves at [Pahlavi] ; A 's [Pahlavi] might = va = Engl. and ?. — n. E ins. [Pahlavi] ; A, B om. [Pahlavi] bef. [Pahlavi] ; see the original ; but Nēr. has the acc. ; and C trl. īzad, and so determines to yazat. Nēr. adds a long gloss.

15. a. B, C ins. [Pahlavi] bef. [Pahlavi] ; not so A, nor D, E. — b. decayed at [Pahlavi] ; C trl. jāī. — c. A, B, C ins. [Pahlavi] bef. their [Pahlavi]. — d. B writes distinctly [Pahlavi] = rō-dī(d)-tāk (? so) ; which cannot be ' rōstāk ' ; it may however be an oversight for [Pahlavi]. A has [Pahlavi] ; C has va rōstagī trl. u deh. ; Nēr. has deçāñça (so). — e. D om. [Pahlavi]. A, B, C have [Pahlavi] bef. [Pahlavi] ; E [Pahlavi]. — f. D seems to insert [Pahlavi] aft. [Pahlavi] ; not so A ; A again marks om. with \\, orig. ink ; A has [Pahlavi], B [Pahlavi] alone. The vowels in [Pahlavi] should be understood as having the value of Avesta characters ; that is to say, in - [Pahlavi] ; i. e. [Pahlavi] should = gao and not = gāō- ; and so in many other cases, and this is especially the case with the Ms. B (D, Pt, 4). On the other hand, as I have so often shown, characters in

Avesta words are of plainly Pahlavi value as [Pahlavi] = ahyā, [Pahlavi] = lenghened, [Pahlavi] = yā or-ya, not = ẹ here ; ahẹ is no gen. word ; so [Pahlavi] lengthened is very often = Pahl. [Pahlavi] = y ; etc. ; See Comm. to Gāθas and ZDMG, Oct. 98. Here C seems to read gāyōd, trl. dašt. — g. A, C, D ins. [Pahlavi] bef. [Pahlavi] ; B adds to the previous word. — h D om. [Pahlavi] bef. [Pahlavi] ; A, B, C have this [Pahlavi]. — A partly decayed at [Pahlavi], and E om. [Pahlavi] here ; A, B, C ins. [Pahlavi] aft. [Pahlavi] ; E om. it here. — j. so A, B [Pahlavi] ; not [Pahlavi] (so E bef.) ; C. -īk. — k. B, C ins. [Pahlavi] in [Pahlavi], so reading ; A [Pahlavi] only. — l. C om. [Pahlavi] bef. -[Pahlavi]-, or is the [Pahlavi] of [Pahlavi] intended for following [Pahlavi] = ' va ' here. A [Pahlavi] ; B has [Pahlavi] ; C vātic ; A has double [Pahlavi] or — ? bef. it. A, B, C, D ins. [Pahlavi] bef. [Pahlavi] ; E om. [Pahlavi]. — m. is decayed at [Pahlavi] bef. [Pahlavi] which A, B have ; C trl. u māhtāb. — n. A, B, C, D ins. [Pahlavi] bef. [Pahlavi] ; E om. ; B has [Pahlavi] over aft. orig. [Pahlavi] ; A has [Pahlavi] here. — o. A ins. small [Pahlavi] aft. [Pahlavi] ; not so B ; B has [Pahlavi] old over bef. it. — p. Nēr. has svayaṁdattāni. A ins. [Pahlavi] ; E has sign ' o ' (?) bef. [Pahlavi] (so B, not [Pahlavi] here as so often) ; C trl. χūl dādah. — q. B, C om. [Pahlavi] from [Pahlavi] A has [Pahlavi] (so) ; Nēr. has svayaṁdātiçca here. — r. A has [Pahlavi] which E. etc. have ; B, C have [Pahlavi] ; C trl. īn ; Nēr. iyam. — s. A om. [Pahlavi] ; B has it ; C has as usual aōš, but trl. kas. — t. B, D. om. [Pahlavi] aft. [Pahlavi], wh. E has. — u. B has [Pahlavi] ; A [Pahlavi]. — v A ins. [Pahlavi] ; B, C, D, E om. it ; Nēr. has çakyate. — w. A has [Pahlavi] no appendage ; B, E [Pahlavi] ; C vāgūnand, so for vebedūnand. — x. A, B, C ins. [Pahlavi] bef. [Pahlavi]. — y. A [Pahlavi] ; B [Pahlavi] ; C [Pahlavi]. — z. A has [Pahlavi] ; B has [Pahlavi] with E aft'. [Pahlavi]. — aa. A ins. [Pahlavi] here with possible cancelling ; B, E om. it here. C damān, trl. pēdāyiš. — bb. A, B, D ins. [Pahlavi] bef. [Pahlavi] ; C trl. asō. — cc. A, D ins. [Pahlavi] bef. [Pahlavi] ; B, E, om. [Pahlavi] — dd. A, D plainly mean [Pahlavi] ; A, joins [Pahlavi] ; B, as most often, [Pahlavi], but probably dividing here ; so C divides buzurg hōmand ; not so Nēr. wh. has puṇyagurvīḥ. and no santi ; my division [havand] in the Pahl. Text translit. was an oversight.

16. a. B, C ins. [Pahlavi] bef. [Pahlavi]. — b. so A, D, seem [Pahlavi] (so B); D, E [Pahlavi] (?); C has raθvōk = saidār. — c. A has Avesta [Pahlavi], but allowing its [Pahlavi] an inherent '[Pahlavi]' and adds the Pahlavi [Pahlavi] = '. B [Pahlavi]; E [Pahlavi]. — d. A ins [Pahlavi] bef. its [Pahlavi]; not so B; E om. both. — e. B [Pahlavi] bef [Pahlavi]; A om. [Pahlavi]. — f. B om. [Pahlavi] bef. [Pahlavi]; A [Pahlavi] with E. — g. A [Pahlavi] (joined); B [Pahlavi]. — h. B reads [Pahlavi] bef. [Pahlavi]; A, E [Pahlavi]. — i. B as usual [Pahlavi]. — j. B [Pahlavi], not [Pahlavi]; D om [Pahlavi]; [Pahlavi], no Mss. — k. A, B [Pahlavi]; C translit, curiously aχūn (sic); trl. hāvan.

17. a. B no [Pahlavi] bef. [Pahlavi]. — b. B, C ins. [Pahlavi] bef. [Pahlavi]; not so A. — c. A decayed at [Pahlavi]. — d. A om. [Pahlavi] bef. [Pahlavi]; A has [Pahlavi] in [Pahlavi] over but original; B has [Pahlavi]. — e. A greatly decayed at [Pahlavi]. — f. A partly defaced, or cancelled (?) at this termin. [Pahlavi]. — g. B om. this [Pahlavi]: A has it with E. — h. A om. [Pahlavi] bef. this [Pahlavi]. B, C om. both [Pahlavi] and [Pahlavi] here. — i. A seems [Pahlavi] (?) cancelled (?) or defaced bef. [Pahlavi]. — j. A, B, C ins. [Pahlavi] bef. [Pahlavi]; A [Pahlavi]; E om. — k. A decayed at [Pahlavi]. — l. B, C om. [Pahlavi] aft. [Pahlavi], A has [Pahlavi] there.

18. a. A decayed at [Pahlavi] and [Pahlavi]. — b. B, C, ins. [Pahlavi] bef. [Pahlavi]; not so A. — c. A decayed at [Pahlavi] ... [Pahlavi]. — d. A destroyed at [Pahlavi], but probably so read; [Pahlavi] noted from earlier collation, but since then injured; B, C, E have [Pahlavi]; C radī; trl. sardārī. (I read [Pahlavi] from analogy only; no Mss).

19. a. B. C, ins. [Pahlavi] bef. [Pahlavi]; A om. [Pahlavi]. — b. A, C, E [Pahlavi]; B [Pahlavi]. — c. A, B ins. [Pahlavi] bef. [Pahlavi]; D ins. [Pahlavi] bef. it; not so C; no sign of dative in the Pahlavi. — d. A [Pahlavi] [Pahlavi] (sic); doubtful first [Pahlavi] whether = ' or va; B [Pahlavi] [Pahlavi]; D, E [Pahlavi], no [Pahlavi]. — e. A [Pahlavi]; B [Pahlavi]; C text dādah, trl. dādah (?). — f B ins. [Pahlavi] bef. [Pahlavi]; A om. [Pahlavi]; A has [Pahlavi], but may = '; C no [Pahlavi]; C trl. īzadi(i)mīnū. — g. B om [Pahlavi] bef. [Pahlavi]; A has [Pahlavi]. — h. A, B om. [Pahlavi] bef. [Pahlavi]; E has [Pahlavi];

B ins. [Pahlavi] bef. [Pahlavi]; A, E, om. this [Pahlavi]; A has [Pahlavi]; B, C [Pahlavi]. — j. B [Pahlavi] as usual in the verbal forms, but not invariably. — k. A, D [Pahlavi], B both [Pahlavi]'s separate. — l. B ins. [Pahlavi] bef. [Pahlavi]; A om. [Pahlavi] here. — m. A [Pahlavi] pointed; B pointed only at [Pahlavi] as = y-, so C; E [Pahlavi]. — m. so A, no [Pahlavi] bef. [Pahlavi]; [Pahlavi] in B stands close to the previous word; C seems [Pahlavi] here. — n. so A, B [Pahlavi]; C text hūstōfrīd.

50. a. A, B have [Pahlavi] bef. [Pahlavi].

51. a. A om. [Pahlavi] bef. [Pahlavi]; B, D, E have [Pahlavi]. — b. A, B, D ins. [Pahlavi] aft. [Pahlavi]; E no [Pahlavi] here. — c. A decayed.

52. a. A [Pahlavi] (*sic*); B [Pahlavi] (*sic*)? D [Pahlavi], E [Pahlavi]: C trl. rapīθvin. A has following [Pahlavi] attached to the last letter of [Pahlavi].

53. a. A decayed at [Pahlavi]; B [Pahlavi]; [Pahlavi], [Pahlavi] have here obviously the force of Av. [Pahlavi], [Pahlavi] only; A decayed at present. D ins. an extra [Pahlavi]; C uzāīrīn; trl. uzērin. — b. A decayed at [Pahlavi] aft. [Pahlavi].

54. a. A. [Pahlavi] (?); E [Pahlavi]; B, C seem to avoid the long [Pahlavi] in [Pahlavi], reading [Pahlavi]; but the long [Pahlavi] of A, E has again properly merely Avesta value of [Pahlavi] which is short [Pahlavi]: B has [Pahlavi] phonetic; C trl. aīvīsrūθrim. — b. D seems [Pahlavi] (?); E [Pahlavi]; A has [Pahlavi]; B [Pahlavi] (so); C aībigāī. — c. A decayed at [Pahlavi] aft. [Pahlavi]. — d. D ins. [Pahlavi] bef. [Pahlavi]; A has no [Pahlavi].

55. a. C trl. hūšahīn.

56. a. A [Pahlavi]; B [Pahlavi]; D, E [Pahlavi]; C trl. hastī. — b. as usual, but not

invariably, ; so C has hōmōnd ; trl. hast. — c. for C has hend, trl. and, wh. is also Parsi. — B has (so) ; B, C om. ; A, E have it ; I now om. the note d. which stands in the old edition.

57. a. B, C ins. bef. ; A, D, E om. . — b. A, B, C ins. bef. 2nd ; D, E no . — c. B, C ins. bef. 3d ; A, D, E no .

58. a. B, C ins. bef first ; A, E, om. . — b. A, B, C, D om. E's bef. ; so best understood. — c. A om. D, E's ; B, C have it ; A decayed. — d. so D, E ; A has : B has ; C -šn, trl. bī-χvāhiš ; D, E have -. — e. A ins. bef. ; B, C no have . — f. C sūdak (-ī(?) = trl. fāyidah. Nēr. has pramādena. A, B, -.

59. a. B om. bef. ; A has. — b. B, C ins. bef. ; A, E om. . — c. A, B ; so E ; C translits. g-ō-ā r-ī, and translates χvāhiš (χvāniš (?) u dīgar bār nīz. dō ār (?) seems to have been seen ; χvā-should point to an *alternative* reading - for - ; hence the alternative translation (?). Nēr. dviguṇataram. — d. A, E have terminal appendage ; B adds for it ; while C never expresses it ; Nēr. has as usual merely karomi. — e. A, B, C, D ins. bef. - ; E. om. . — f. the second personal appears through a curious slip. A has ; E ; B (so) ; or is used conditionally for the 1st person ?. — g. C ins. bef. ; A, B, D, E om. it.

60. a. A, B, C ; E ; D . — b. A, B ins. ; C meh, trl. buzurg. Nēr. mahattarāḥ. D, E om. — c. A, B ins. . — d. B om. bef. ; A D, E have .

61. a. B , as so often in the verbal form ; not necessarily so in the nom. adj. ; C. hōmand, trl. hastand. A decayed, at the beginning aft. .

62. a. B ins. bef. 2nd ; A decayed, but probably ; C, E have no bef. 2nd . — b. B, C ins. bef. 3d ; A decayed ; D, E no .

63. a. D seems for final in ; B ; D ; A decayed at the sign , wh. A has.

64. a. D. seems to om. the second , having ; A, B, C have this . — b. A ins. bef. aft. , and had a cancelled for which a correct is substituted above. We might read as below ; B no bef. . — c. A has bef. . — d. A has bef. ; the first seems faint.

65. a. So A (?), but it may (?) mean ; see the original however ; E has in ; so C -mīm. B seems with and joined ; note in passing that with B an additional often follows final in other places instead of the appendage as in in the other Mss ; see here the original ; but this form in B might have a conjunctive sense without the appendage. — b. A * (-sn-) ; E * (-sn-) ; B ; C mahīstī, trl. mazyasnī (-ī(?)) ; Nēr. mājdaīasnīm. — c. A om. E 's from , but B has ; = kh, χ, as phonetic filling out of the syllable : see used similarly in 54 ; so C om. — d. A, B om. bef. ; E has . — e. A ins. bef. ; B has no . — f. D, E ; A decayed ; B ; C may be šāhā, trl. dēv. ; Nēr. -devām. g. A, B, E have here bef. ; C also bef. — h. B ins. bef. ; A has a rather faint .— i. A decayed aft. ; A 's relics point to ; so B . — j. A, ; D, E ; C dādistān.

66. a. A ins. bef. ; B om. . — b. A decayed ; D ins. bef. ; not

so B. — c. A decayed. — d. so A. — e. B. [Pahlavi] bef. -[Pahlavi] ; A hardly. — f. A, B [Pahlavi] ; B ins. [Pahlavi] bef. [Pahlavi] so here, no final [Pahlavi] ; A decayed. — g. B ins. [Pahlavi] making -[Pahlavi] ; A [Pahlavi], no initial [Pahlavi] in A here, nor in C ; Nēr. prakāçanāya.

67. a. B, C ins. [Pahlavi] bef. [Pahlavi] ; A now decayed. — b. A decayed ; C, D, E [Pahlavi] ; B, C point [Pahlavi]. — c. A om. [Pahlavi] bef. [Pahlavi] ; B has [Pahlavi]. — d. B, C ins. [Pahlavi] bef. -[Pahlavi] ; A hardly. — e. B, C ins. [Pahlavi] bef. [Pahlavi] ; A, E om. [Pahlavi] ; A [Pahlavi] : B [Pahlavi]. — f. B [Pahlavi] ; A, E [Pahlavi]. ([Pahlavi] = savang).

68. a, A om. [Pahlavi] ; B, C, D ins. [Pahlavi] bef. *[Pahlavi] (-sn-) ; A no [Pahlavi]. — b. A ins. [Pahlavi] bef. [Pahlavi] ; B no [Pahlavi] ; but A has [Pahlavi] (so) ; B [Pahlavi] ; C by mistake uses it as a translation only, apparently for u asnih (?) ; om. it in the text. — c. A, C, E ins. [Pahlavi] bef. [Pahlavi] ; B om. [Pahlavi] ; C has u māh. — d. A ins. [Pahlavi] aft. -[Pahlavi] ; others have [Pahlavi] ; C om. [Pahlavi]. — e. A hardly has [Pahlavi] bef. -[Pahlavi] ; E not ; B has this [Pahlavi] ; C has [Pahlavi]. — f. B, C ins. [Pahlavi] bef. [Pahlavi] ; so, with final [Pahlavi] ; A, E om. [Pahlavi] ; A decayed at end of [Pahlavi] ; C trl. [Pahlavi] zyādah. — g. B ins. [Pahlavi] bef. -[Pahlavi] ; C, E have no [Pahlavi]. — h. A decayed ; but see -[Pahlavi] above ; C trl. mašhūr (so). [([Pahlavi] seldom has the added stroke [Pahlavi].)]

N. B. It has been found necessary at times from lack of types to use the sign [Pahlavi] for [Pahlavi] marked with *, also in a few cases in the old edition to resort to transliteration. Indulgence must also be requested for the differing transliteration of the Pahl., Pers., and Skt. here, which follows that used in a periodical. Also, in reprinting, two additional pages of letter press have brought the numbering of the pages into confusion ; read pages 29, 30 below as 29a, 30a. It is to hoped that the very urgent need and demand for these texts may form a sufficient excuse for such trivial irregularities.

Pahlavi Text Transliterated.*)

1. **Pahlavi Text translit.** Nivedenam va hankartenam [av'**) denā yažešn' barā nivēdenam aēγ bun' vebedunam-e hankartēnam aēγaš roešā barā vebedunam-e] datār ı Aūharmažd ī rāye(-āo-)mand ı gadā(-āō-)mand ı mahıšt' [pavan tan'] ı pāhrūm [pavan arj'] va nēvaktūm [pavan χadıtūntan'],

2. (ı) χrōždtūm [sāχtum pavan kār va dātistān' (ı kabed)] χratıgtūm [va dānāktum] va hukerptūm [aēγaš angām aevak' bayen tanē pasijak'tūm] min aharāyıh avartūm [min artavahišt' aıt man' aētōn' yemalelūnēt aēγ min yažatān' man'šān tan' aharāyıh žag (ı) mas],

3. ı hūdānāk [žag' (ı) Aūharmažd ı frārūn' dānāk] ı kāmak' rāmēnıtār [aēγ aıšān' pavan avāyast' pavan rāmešn' rāmēnet'],

4. man' lanā yehābunt' havem afaš lanā taχšıt' havēm [tan'χadunak']***) afaš fravard'(t') havēm man' min mēnavadān' afžunıgtūm [aūharmažd].

5. nivēdēnam va hankartēnam [av'*) denā yažešn'] vah'man' va artavahišt' va šatvēr' va spendarmat' va haurvadat' (*sic*) va amer'dat'.

6. n. va h. žag ı gospendān' tan' va žagič ī gōspendān' rūvān' va ātaχš ı aūharmažd ı matārtūm min žag-han' (*sic*) ı amešа'spendān' [daχšak va ae mā valā(av'†)kolā II (do)

*) Reprinted, with some alterations, from ZDMG., Heft IV, 1903.

**) Or „γal" (for av')?

***) Is it possibly aevınak (sic).

†) Reading av' for vala.

mat′ yegavimunet′ menavad va stih anrag*) (? *sic*) va barāž**)].

7. n. va h. asnih***) i aharāyih rat′ va havan′ i aharūv′ i aharayih rat′;

8. nivedenam va hankartenam savang [mēnavad I i levatā hāvan′ hamkār] va visič i aharuv′ i aharāyih rat′ [i anšūtā i bayen χvēškārih i manpat′].

9. nivēdēnam va hankartēnam mitr′ i frehgaoyōt†) (-gaoyaot′) ī raγ-gōš i bēvar-čašm [afaš raγ-gōših aē aēγaš IIII-(-V-)-raž′ menavad av′ rōēša yetibund [afaš kar i gōšaš′ vebedunyēn aēγ denā niyōkχš (?) va žag niyōkχš (?) afaš bēvar čašmih hanā aēγaš IIII-raγ mēnavad av′ rōešā yetibund va kār ī čašmaš vebedūnyen aeγ denā χaditūn va žagič χaditūn vad mitr′ čašm ī II (do) va gōš II (do)] i gūft′-šem ī yažat′ [aēγaš šem pavan denā dēn′ guft′ yegavimūnēt′] va ramešn′ χvārum [va žag ī menavad ī amat′ mižakič i χvarešn′ χavītūnd pavan rās ī valā].

10. nivedenam va hankartēnam rapisvin′ (*sic* rapiθvin) i aharūv′ ī aharāyih rat′.

11. n. va h. frehdātar fšuih††) [ī menavad I i levata rapis(θ)vin′ hamkār va ramak′ i gōspendān′ barā afžāyēnēt] va žandič i aharūv′ ī aharāyih rat′ [va anšūtā i bayen χvēškārih i rat′].

12. n. va h. aharāyih i pāhrūm va ātaχšič ī aūharmažd [berā].

*) Read ‘angar’; see Nēr.

**) so emending?, if necessary; see Ner.

***) Is it ‘asnyē’.

†) I think that these long Pahlavi vowels have Avesta value as short vowels strictly: -gaoyoit; so auzayeirin′; so magupat rather than magū; see below.

††) Is it ‘fšuye’?; hardly ‘fšeg’, or ‘fšuš’?

13. n. va h. aužāyeirin*) i aharuv′ i aharāyih rat′.

14. nivēdenam va hankartenam frehdātar i vir [i menavad I i levatā aužāyeirin*) hamkār amat ramak′ i anšutaan bara afžāyenet′] va matā′č i aharuv′ i aharāyih rat′ [anšutā i bayen χvēškārih i menavadan′ i andarž-pat′].

15. n. va h. būrj′ i χvatāi**) [i vagdān′ ī rōšan′ i] apān′ nāp′ va mayā′č i auharmažd-dat′.

16. n. va h. aivisrusrim (aivisruϑrim) i aibigayā′* i aharuv′ i aharāyih rat.

17. n. va h. frehdātār harvisp′ hūžayēšnih [bun′ va bar va] žartūštra′tūmič ī aharuv′ i aharayih rat′ [va anšuta bayen χvēškārih′ i magūpatān′*) magupat′*)].

18. nivēdenam va hankartenam žag i aharūvān fravahar i vagdān′ i virān′ ramakān′ [ard ae?)***)-fravard′(t′) i anšutaān′] va žagič ī šnatān′ hūmānešnih [amāt bayen šnat pavan frārūnih šapir šāyat′ ketrūnast′ ae pavan rās ī valā],

19. va amāvandič i hutaχšit′ i hūrōstak′ va pirūžgarihič i auharmažd-dat′ va vānitarihič i pavan avar-rovešnih [verehrām (*sic*) yažat′ ait′ man′ aštāt′ič yažat′ yemalelūnet].

20. nivēdenam va hankartenam aūšahin′ič (*sic*) ī aharuv′ i aharāyih rat′.

21. nivēdenam va hankartenam burjih [i menavad I i levata aūšahin′ hamkar va ramak′ i jurdākān′ bara afžāyenet′] va nmānigič i aharuv′ i aharāyih rat′ [va anšūtā i bayen χvēškārih ī dat′bar].

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*) I think that these long Pahlavi vowels have Avesta value as short vowels throughout, where the Avesta vowels are short. Read here aužayeirin.

**) Is it χvatiya?

***) Is it 'χrat ae fravahar', or 'like the f. of Arta'? Note †) p. 30, should apply throughout; no Pahl. aībi- (*sic*), nor-trō-; (it is -tra′-), nor magu (is it maγu); nor -ram, should be written.

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22. nivēdenam va hankartēnam srōš(ı)aharuv′ [ı hurostak′ ı hutaχsıt′ ı tarsagāı (-ākāsıh)] ī pīrūžgar ī frehdātār (freh-) ı gehān′,

23. va rašn′ ı rajistak′ [havēt*) rašn′ıh-ānāmak′ıh ažaš rajistakıh va rāstıh] va aštāt ič ı frehdātār (freh-) ı gēhān′ va vārešn′ (var-)*) dātār i gēhān′.

24. nivēdēnam va hankartenam māhıgān′ ı aharāyıh rat′ andarmāh ī aharūv′ ı aharāyıh rat′ [pančak′ ı fratūm].

25. n. va h. pūrmāh ı vıšapatas(ē)ič ı aharuv′ ı aharāyıh rat′ [pančak′ ī dadīgar va sadīgar].

26. nivēdēnam va hankartēnam šnat [ı gāsānbār] ī mēdokžarēm**) (-rem) ı aharuv′ i aharayıh rat′;

27. n. va h. medokšēm**) ı aharūv′ ı aharāyıh rat′;

28. n. va h. paitišhah (-šem?) ī aharuv′ ı aharāyıh rat′;

29. nivedēnam va hankartēnam ayāsrım**) (-ērim) pavan frōdvaštrem damānıh***) ı gošan′ šebkōnešnıhič [bayen yātūnet] ī aharūv′ ī aharāyıh rat′;

30. n. va h. mēdyār ı aharūv′ ī aharāyıh′ rat′;

31. n. va h. hamā(a)spas(ē)mā(ae)dšēm**) ī aharuv′ ı aharāyıh rat′

32. n. va h. šnat ı aharuv′ ı aharāyıh rat′.

33. nivēdēnam va hankartēnam harvisp′ valāšān rat′ man′ havand aharāyıh rat′ıh XXX va III ı naždišt′ ı pırāmun′ ī hāvan man′ havand aharāyıh ı pāhrūm ī aūharmāžd frāž āmūχt′

*) There is a special conj. form for havat formerly read hōmanad.

**) These long vowels should have Avesta-value as being short wherever it is so, rationally, indicated. So also the Pahl. 's' should represent 'θ'; so -θrem; not -srim: so hama-, and not hama-; -mad-, and not -mād- etc. -šem from 27.

***) Otherwise pavan frōdvaštem (*sic?*) hamīnīh (or hamīnaš) ī gōšān šebkōnešnīhič ī aharuv', etc.

[av'*) žartūšt'] va žartušt' frāž' yemalelūnt' [aēγ čegōn āvāyat' kartan'].

34. nivēdēnam va hankartēnam χvatāi**) i mitr' i būland i as(θ)ej'***) i aharūv' va starič i spenāk mēnavad dām,

35. va tištar stārak' i rāye(-āo-)mand i gadā(-āo-)mand va māh i gōspend toχmak' va χvar(χ)šet'ič i arvand-ā(a)sp va dōis(θ)arič***) i aūharmažd-dāt' va mitr'ič i matāān dāhyūpat'***) [ān' yūit' min amešaspendān' žag (i) mas va mē'im yažatān' i stihān' χvatāī (χvatiyā(?))].

36. nivēdēnam va hankartēnam aūharmažd i rāye(-āo-)mand i gadā(-āō-)mand.

37. n. va h. aharūvān' fravāhar.

38. n. va h. lak ātaχš i aūharmažd berā' [lak man' pavan denā yažešn' havih] levatā harvispgōn ātaχšān'.

39. nivēdēnam va hankartēnam mayā i šapir [i nāmčaštig pavan žohar] va harvisp'ič i mayā i aūharmažd-dāt' [pavan aēvakratakīh] va harvisp'ič i aūrvar(ič) i aūharmažd-dāt' [pavan aēvakratakih].

40. nivēdēnam va hankartēnam māns(θ)arspend i aharūv' i kāmak' (*sic*) aχū' (*sic*) [aēγaš kāmak' i pavan mēnešn' levatā žag i aχū' rāst' ait man' aēton' yemalelūnēt' havet (havāt(?)) žagič i aišān' aetōn' barā vebedūnyen] dāt' i yuit'-šēd(ayy)ā dāt' i žartūšt' [kolā II (?) aēvak'] dēr avar-rōvešnih i [mēnavad i spend va] dēn' i šapir i maždayasnān' [pavan aēvakratakih].

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*) It this 'γal''?
**) Is it χvatiyā?
***) The Pahl.'s 's' has again Av. value as 'θ'; and so the short vowels should be always rationally restored in both Av. and Pahl.; so aθej rather than asej; so doiθra rather than dōisar; so da(n')hyupat rather than dahyupat, etc.

41. nivedenam va hankartenam gir' i hūšīhdātār(-dāštār) ī auharmažd-dat' i aharāyih-χvārih [i pūrχvārih] va harvisp'ič gir' i aharāyih-χvārih i pūrχvārih i auharmažd-dāt',

42. va kayān' gadā ī aūharmažd-dāt' va žagič i agript' gadā' ī aūharmažd-dāt' [χvēškārih i as(ē)ravanān' afaš agriptih hanā aēγ pavan farhāng av' nafšā šāyat' kartan'].

43. nivēdenam va hankartēnam aharišvang i šapir va faržānak' i šapir va res (?reə) i šapir va ras (rās) ī āstešnih (*sic*) ī šapir va gadā va sūt' ī aūharmažd-dāt'.

44. n. va h. dāhmān' i šapirān' i āfrin' va dāhmič ī gabrā ī aharūv' va žagič ī čir i takik dahm i mē'im pavan mēnešn' i yažat'.

45. nivedenam va hankartenam valāšān' zivāk' ((?) jināk) va rōstāk' va gāoyoit' (gaoyaoit')*) va mihan'**) va ābχvar va mayā va damig va aūrvar va denā damig va žag asmānič' va vāt'ič' ī aharūv' va star va māh va χvar(χ)šēt' va žagič ī asar rošanih i χvadāt' [havet (?) χvadātih hanā aēγ kolā aiš I benafšā av'***) nafšā šāyat' vebedūntan] va harvisp'ič žag i dāmān ī spēnāk (*sic*) mēnavad dāmān ī aharūv' ī aharāyih rat' [havand].

46. nivēdēnam va hankartenam ratvok berežat'ič (*sic*) ī aharūv' ī aharāyih ratih ī yōm i asnih†) va māhigān', gāsānbār va šnat' man' havand aharāyih rat'ih ī pavan hāvan' ratih.

47. va nivēdēnam va hankartenam aharūvān' fravāhar ī čirān' i avar-vijān' i poryōtkēšān' fravāhar va nabānaždištān' fravāhar [va nabānaždištān' i žōt'] žag i nafšā rūvān' fravāhar.

*) The vowels having here Avesta value, as elsewhere.
**) So, or 'makān''.
***) Or 'γal'.
†) Is it 'asnye'?

48. n. va h. harvisp' žag ī aharāyīh rat'īh.

49. n. va h. harvisp' žag ī šapīr-dehāk (?-dehak) yažat' ī mēnavad va man'ič ī stih man' havand yažešn'(-āo-)mand va nīyāyešn(-āo-)mand min aharāyīh ī pāhrum [aeγ pavan frārūnih γal avayēnd yaštan' va afšān' aūsta'frīt' γal kūnešn'].

Deprecations.

50. Hāvan' ī aharūv' ī aharayīh rat',

51. savang ī aharūv' ī aharāyīh rat',

52. rapīsvīn' (rapiᵉvin'?) ī aharuv' ī aharāyīh rat',

53. aūžāyeirīn (aužayeirin) ī aharūv' ī aharāyīh rat',

54. aivisrūsrīm (aivisrūᵉrim) aibigaya (aibigaya) ī aharūv' ī aharāyīh rat',

55. aūšahīn' (aušahin) ī aharūv' ī aharāyīh rat',

56. man' am lak bēšīt' havih [havēt*) kolā aiš and bešīt' yegāvīmūnēt' aēγaš denā mindavam' ī dast'barīhā gūft'],

57. va man' pavan mēnešn' va man' pavan gōvešn' va man' pavan kūnešn',

58. va man' pavan dōšešn' [va pavan nigīrešn'] man' pavan adōšešn'īh [va pavan sūtakīh (read šūtakīh (?))],

59. žag ī lak pavan žag frāž stāyēm va barā av'**) lak nivēdēnām [aeγat do-bārig (?dō) lazvār vebedūnam-e] man' am lak pavan žag barā rānakēnīt' havīh (-ih (?)) man' yažešn' va nīyāyešn'.

60. ratīh ī harvisp' mas ī aharūv' ī aharāyīh rat',

61. man' lekūm bēšīt' havet,

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*) For havāt we have the formerly read homanād; see elsewhere.
**) Is it 'γal'' (sic).

62. man' pavan menešn' va man' pavan gōvešn' va man' pavan kunešn',

63. man' pavan dōšešn' man' pavan adōšešnih,

64. žag i lekūm pavan žag frāž stāyem barā av' lekūm nivēdenam man' žag ī lekum rānakēnit' pavan yažešn' va niyāyešn'.

65. fravāmam maždayasnih i žartūšt' [aēγ andarg i sarītarān' yemalelunam] i yuit'-šed(ayy)ā [aēγaš šēdayyā levatā lōit'] i auharmažd-dātistan [aēγaš dēnā žāg i aūharmažd],

66. hāvan' i aharuv' ī aharāyih rat' pavan yažešn' va niyāyešn' va šnāyēnītārih va frāž āfrīgānih,

67. savang va visič ī aharūv' i aharāyih rat' pavan yažešn' va niyāyešn' va šnāyēnitārih va frāž āfrigānih,

68. rat' ī yōm va asnih*) hangām va māhigān' va gāsānbār va šnat' pavan yažešn' va niyāyešn' va šnāyēnitārih va frāž āfrigānih.

*) Is it 'asnyē'?

The Prelude to the Sacrifice.

The Divinities addressed, with the Inviting Announcements.

To the Creator.

Pahlavi Text translated. While I celebrate[1] (my sacrifice) I invite (in this announcement) the Creator, Aūharmażd: [I invite Him to this Yasna sacrifice; and I will invite (Him, the Immortals, and the Guardian spirits) continuously on. That is to say, I would now make the beginning of it, and I (will) complete it, that is, I will perform its conclusion];

(yea, I invite) the Creator Aūharmażd, the radiant, the glorious,[2] the greatest [in body[3]], the most excellent [in worth] and the best [in appearance], (2) the most firm, [that is to say, the most severe (literally 'hard') as regards duty and the Holy Lore], the One most (of all) the very wise [the most intelligent (practically meaning 'the Omniscient')], the best in

[1] Spiegel critically notices that a later meaning of angardan, cf. hankartēnam, is 'opinari,' angarah 'narratio,' so that we should here have synonyms. May not such a later meaning, 'invite,' have been derived from documents like the present? As to this place, I agree with Nēr. and the Parsi-Pers. MS., which do not render 'invite.' The idea is 'I make known' (give notice), as the invitation, i.e. 'I invite,' at the beginning, *while I complete,* i.e. '*celebrate,*' meaning 'I am going on regularly,' as much as to say 'I now make the formal sacrifice.'

[2] These expressions may have been induced by the fact that a very brilliant star, Jupiter (?), was also termed 'Auharmažd.'

[3] Notice that this is a gloss, yet see hukerptum below.

body; [that is to say, His limbs[1] the best fit in the one to the other], the most exalted because of Arša (so better than 'Aša', but probably meaning 'more exalted than Arša (Aša) than Aršavahišt'?); [than or 'from' Artavahišt (otherwise from (His being) well-fashioned'; (so B; see Ner.'s abl.; recall that Arša (Ašā (?)) (may mean 'exactly'). Some say this, that from among the Yažats, whose body[1] is Arša (Aša?), He (Auharmažd[2]) is the Great One],

(3) the most understanding One, [i.e., He, Aūharmažd, is correctly informed], the gladdener of desire,[3] [that is to say, He comes to people for their need and for rejoicing (for the gratification of their hopes and desires)],

(4) Who created us and fashioned[4] us as to bodily uniformity[5] (or 'as to physical habitudes'?)];

We are also nourished by Him, who is the most August[6] of Spirits, Aūharmažd.

The August Immortals are invited.

(5) As I celebrate, I invite Vah'man (i.e. Vohu Manah; Nēr. adds 'the Lord of herds of cattle'), and Arša (Aša?)

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[1] The allusion to bodily attributes must not be misunderstood. 'Whose body is Arša (Aša)' is intended to modify the foregoing terms. 'Whose body is the Mānthra' is applied to Miϑra, and to Sraoša, as well as to Vištāšpa. Compare analogous biblical expressions, 'One body with Christ,' etc.

[2] There can be little doubt that it is Ahura who is meant as 'the Great One,' or as 'the great One of the Yažats'; this was to explain avartūm. Notice the inclusion of Auharmžad within the class of the Yažats, which should, however, be regarded as quite natural. But we must also observe that Arša (Aša) is in this important place spoken of in connection with Ahura to the momentary exclusion of Vohumanah otherwise in later estimates generally considered to be the 'first.'

[3] If vouru means 'desire,' then epenthesis is present; see above, and we have va(u)ru = vouru from 'var.' Nēr. saw the root 'var.' He adds the idea of spontaneity svečč'ānandī.

[4] In the passive, but transposed by Nēr.

[5] Ner. bimbam = '(globular?) figure'. Was 'tan' suggested by the syllable 'ta-' of tataša, the nasal, as so often, to be supplied?

[6] I would strongly object to the 'ō' of a Vahōman, etc. the stroke represents the ''' of 'vah'-'.

Vahišta (Nēr. 'the Chief of Fires'), and χšaϑraver (Nēr. 'the Lord over the seven Metals'), and Spendarmat (Ner. 'the Chief over the Earth'), and χordat (Nēr. 'the Chief over Water'), and Amer'dat (Ner. 'the Chief over Trees').[1]

The Herds and the Fire.

(6) And, as I completely[2] celebrate (this sacrifice), I invite the Herd's Soul and its Body,[3] and the Fire of Aūharmažd, the One the closest approaching us of the other Immortals.[4] [And the sign[5] of that is this; for (that is, 'namely') both the two have arrived (as this sign), the fuel (lit. 'coal') and the kindling sparks of the Spirits and of the World.]

The Asnya are invoked, with Miϑra.[6]

(7) Celebrating, I invite the Asnya, chiefs of Arša (Aša?), Hāvan (i.e. Hāvani[7]) (8) . . . and Savang[8] (i.e. Sāvañhi)

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[1] These notes of Ner. indicate an advanced deterioration from the Gaϑic sense. Yet the real meaning of the 'Six' was not altogether lost upon him (N.); see below at 22, where Sraoša (not, however, one of the Amešas (properly Ameršas)) is defined. Ner.'s treatment of Sraoša shows that he had not lost the appreciation of the interior significance of the other terms.

[2] The Herd and the Fire are here introduced as being the most important objects within the possession of man.

[3] Tan' seemed a curious error, as I held, for tašnę, but it is followed by Nēr. and the Parsi-Pers. MS., and may after all give the proper indication in view of a changed accent.

[4] The Fire seems here for the moment to be carelessly included within the class of the Amešas (properly 'Ameršas'), possibly on account of the foregoing item expressed by Nēr. which identifies the Fire with Arša (Aša?), an idea familiar to all his contemporaries. Ner. may have here meant 'most approaching *from* the immortal chiefs,' so, most naturally; but see his original, the Pahlavi.

[5] Ner. carries the dual forms throughout. 'The two signs (are there), for in this (place) they have come, the coal and the light of the world beyond and of that here'; referring to the fuel burning in ashes upon the Altar.

[6] The Holy 'Times' of the appointed daily sacrifice naturally come in here.

[7] From sunrise till 12 o'clock. Nēr. prataḥ saṁd'yam. He adds 'therefore (do I invite him), because only by his help (by means of this time appointment), this time of their time, is it possible to approach.'

[8] Ner. 'who increases the herds of cattle.' Notice the false long 'a' again.

[a Spirit co-operative with Hāvan]), and also Vīs (Vīsya), holy chiefs of Arša (Aša), [(and I invite) the Person[1] occupied within the (official) function of the Magupat (the Mobed) ('or under his official oversight')].

(9) And completing the celebration, I invite Mit̂ra[2] of the wide meadows,[3] of the thousand ears, of the myriad eyes.[4] [His having a thousand ears is this, that five hundred spirits sit upon his head and do a thousand of the work of his ear, that is, they would do this hearing and that hearing (hearing on every side).

And his having a myriad eyes is this, that five thousand spirits sit upon his head, and in accordance with this they would effect the work of his eyesight; that is to say, they would effect this seeing and that seeing (that is, a seeing in every direction), while Mit̂ra is (still in reality but) two-eyed and two-eared], or the Yazat of the spoken name (that is, his name has been emphatically) mentioned in this Dēn (see the Mihir Yašt[5]). And, celebrating, I invite Rāmešn[6] χvārūm (Rāman Hvāstra) [the Spirit in whose way one must do it, if they understand the taste of food (that is to say, it is through his influence that the organs do their work[7])].

[1] Nēr. understood yā manušyešu moibadešu (so) mad́ye 'satkāryiṇī (so), uttamapatišu, as if it were Vīs (Vīsya) alone who was thus effectively active amidst the good rulers the moibads. His gloss ought to have referred to the priest in regard to the Asnya, as sanctifying the times of sacrifices. Nēr., however, has his 'yā' at the other places; see 11, 14, etc.

[2] Why Miθra was here introduced, apparently interrupting the course of the Yasna, was possibly on account of the Hāvan, beginning at Sunrise, Miθra in other religions often representing the Sun and the Light.

[3] Nēr. nivāsitāraṇyam (so), 'the one of the settled pastures,' apparently only, at variance with the Pahlavi.

[4] Recall Ezekiel's beast 'full of eyes before and behind,' etc.

[5] Nēr.'s gloss is greatly reduced from this.

[6] Nēr. understood 'joy' as 'repose from fear,' ānandaṁ nirb́ayatvam.

[7] Rāmešn χvārūm may have been mentioned just here on account of the morning meal which represented the others.

(10) Celebrating, I invite Rapiϑvina,[1] the holy Chief of Arša (Aša?, as the ritual Law),

(11) and Fradatfšu, the promoter of flocks, [a Spirit co-operating with Rapiϑvin, who increases the herds of cattle], the holy ritual Chief], and I invite Zantuma . . . [and the person now present, within the active duty, or 'within the official care') of the (officiating) Ratu[2]].

(12) And, celebrating, I invite Aršavahišta, and also the Fire,[3] Aūharmazd's son.

(13) And celebrating, I invite Aužāyeirin[4] (Užayeirina),

(14) and Frādat-vīra [the Spirit co-operative with Aūžayeirin (Uzayeirina), who will increase the mass of men (the population)].

(And celebrating, I invite) the Guardian Spirit of the Province also (i.e. Dahyuma) as well; [and I invite the person now in activity as the master[5] of testamentary (?) Law of, i.e. in regard to, the spirits (i.e. representing religious interests as regards property[5])].

(15) And, celebrating, I invite . . . . Burž (Berejya?),[6]

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[1] Nēr. rapīt'vinanāmnīṁ mad'yāhnaḥ saṁd'yāṁ, the Rapiϑvina. It was from midday to twilight, or to mid-afternoon.

[2] The Ratu is here most appropriately mentioned, though only in the Commentary, as the ritual depended strictly upon the sacred fixed times of the day. Ner.'s yā would again seem to refer to his last-mentioned chieftainship (?), 'she who was active in the midst of men who were religious chiefs or teachers, the gurus.'

[3] The Fire is introduced in consequence of the especial mention of Ar(š)a vahišta who was its guardian, it being the central object of the ritual. Nēr. 'punyaṁ (ritualistic merit) utkṛšṭataram agnimča hormijdasya.'

[4] Nēr. aparāhnaḥ saṁd'yam. It was from the beginning of twilight till the stars appear, or from mid-afternoon till sunset.

[5] Or simply of the 'herbad'; so the Parsi-Pers. MS. or it might be safer to render 'the interior master'; the person in charge of public instruction. Ner.'s b'alapana (*sic*) I regard as purely Parsi, and in no sense Sanskrit. It refers to the reading girpat (so K5 Spiegel), and means 'the heights-protecting' (chiefs).

[6] So by error for berežatō = lofty; Nēr. follows. It is always possible, though here not probable, that these texts may suggest an emended reading of the original.

the kingly One [of women] and the brilliant one, the Nāp (the navel)[1] of Waters[2]; and I invite (all) the waters made of Aūharmazd.

(16) And, celebrating, I invite . . . . Aivisrusrim (Aivisrūϑrima), the Aibigaya.[3, 4]

The Amenities of Civilisation are called to mind.

(17) Celebrating, I invite Frehdātar-Harvisp-Hužāyesnih (Frādaṭ-Vispām-Hujyaiti, the Furtherer of all Amenity), [root and fruit], and the Žaraϑuštrōtema, the holy Chief of Arša (as the Ritual), and I invite [the man occupied within the active duties of the Mobed of the Mobeds, or 'at present his client under his office[5]'].

The Fravašis are bidden to the Sacrifice.

(18) And, celebrating, I invite the Frava(r)šis of the Saints, of the women who have groups of sons (lit. 'men'; see the original and Ner. whose forms might be so rendered), [even the corn-increasing, 'thus' (ard' ae) frava(r)šis of men].[6]

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[1] Nēr. jalamayaḥ = ī apan. He continues: 'kila, mulast'anaṁ nirmalāṅgam etasmat nab'ih svayam apam evaṁ.' Rōšan' is closer than rovešn' with Nēr.'s nirmalaṅgam, though this latter is hardly = rošan'.

[2] Nēr. refers to 'fine horses,' the idea being associated with nafeδro apām (Apám nápat) as the lightning—possibly 'of the swift horses,' so hardly in the Ṛk.

[3] That is, the aivisrūϑrima aibigaya. Nēr. pūrvārd'arātrasaṁd'yāṁ . . . . the first half of the night. It was from the appearance of the stars till midnight.

[4] Aibigaya might be explained as 'conducive to life.'

[5] See Ner., who, however, as usual, connects his satkaryiṇī with the last-named godlet by means of a yā, manušyešu moibadešu, etc. This Mobed of the Mobeds was evidently the Žaraϑuštrotema, the person holding office as the Head of the Community, whichever community might be meant. The reason why he is mentioned is obvious. Let it be noticed that these culminating influences, Fradaṭ'vira and Frādaṭ-vīspāṁ-hujyāiti, appear toward the close of the day; see also below.

[6] Or, perhaps better, 'the Frava(r)šis of the men who grow the corn (ārd aē fravart).' So reading this gloss and so understanding it, we should refer it to an alternative rendering above, as, for instance, 'the frava(r)šis of women and that of the

The Good Luck of the Year is summoned.

And, celebrating, I invite the Šnātan Humanešnıh (the Household Prosperity of the Years, the Yairya Hušiti). [When (or 'if') it is desirable to live in prosperity and correct progress (straightforward progress) throughout the year it is by way of him, this genius (whom we invite).]

(19) And, celebrating, I invite Amāvand (i.e. Ama, Forceful Power), the handsome and the tall (lit. 'the well-formed' or 'well-grown'), and Victory, also made by Aūharmazd, and even the conquering One with (its consequent) Predominance. [This is the Yażat Verehrām (Verethraγna); some also say (that is, 'some texts say') the Yażat Aštāt (i.e. Arštāt = Justice, in addition)[1]).]

(20) And, celebrating, I invite Aušahın (that is, Ušahina),[2] the holy Chief of Arša (Aša?).

(21) And, celebrating, I invite Būrjih (that is, Berejya), the Spirit co-operative with Aūšahin, who increases the masses of grain[3]; and Nmānıg also (i.e. Nmānya), the holy Chiefs of Arša (Aša?); [and I invite the person within the active function of the Dastur (here doubtless regarded as an administering justice in matters agricultural)[4]].

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man with flocks [the coin furthering frava(r)šis of men].' 'Singular for plural' should never trouble us in these difficult texts, which were continually worked over by successive generations of well-meaning teachers. Moreover, Persian usage is peculiar in this respect.

[1] Ner. properly omits this last.

[2] Ner. apararatrasaṁdʼyam, from midnight to dawn, or till the stars disappear.

[3] Ner. inserts a gloss, 'active among men, who are administrators of the laws of towns.'

[4] Ner. Namananammıněa, 'who is active in the midst of men concerned with indoor occupations'. Notice that in the glosses, at 8, 11, 14, and 17, in mentioning these functions, Ner. always uses ya, referring to the last-named Chief, so missing the exact point of his original.

Sraoša and Rašnu.[1]

(22) And, celebrating, I invite Sroš the holy, [the stately, and the handsome], whose is the consideration[2] (that is to say, 'the reward'), Sroš the Victorious, the Promoter of the settlements (or 'of the world').[3]

(23) And, celebrating still on, I invite Rašn (i.e. Rašnu) the most just [his being named 'Rašn' is because that from him there is justice and truth]; and I invite Aštāt (i.e. Arštāt, Rectitude), Promoter of the settlements, even the Protector[4] of the Countries (not necessarily 'of the worlds'; see Nēr.).

The Month-chiefs of the Ritual.

(24) And, celebrating, I invite the Māhya (Moon Chiefs) of Arša (Aša?), the Moon within (the crescent moon, not yet spread out), the holy Chief of Arša (Aša?), the first five. (The later glossist adds that 'the first best five concerns the earth');

(25) and, celebrating, I invite the Full moon, which is also the Vīšaptas[5] (i.e. the Scatterer of night),[6] also the holy

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[1] That is to say, 'Obedience and Justice,' well cited at the close of the day.

[2] Nēr.'s b'aktišīlaṁ shows that he did not regard A(r)ši and tarsāgāsīh as merely equalling 'property' here in this place.

[3] Does Nēr. recall the original meaning of Sraoša as ādešapatim, the (Spirit) Chief of Obedience, or does he really mean merelly dešapatim in the gl.

[4] I was inclined to venture upon a vaharesn = baharešn = 'sharing' for the otherwise difficult vārešn = 'protection' to 'var'; but I think on the whole that the long ā in a vārešn must be a mere irregularity, and that we have indeed a varešn = 'protection', to 'var.' Should we take Nēr.'s pušṭi- in the sense of 'care,' 'pflege,' and so 'protection'?; this would seem to be straining a point, yet recall that Nēr. was a Parsi and familiar with the Persian 'puštī' . . . Does his b'ūsaṁb'ūti = 'landed estate,' lit. 'the thriving of the place'? Notice that Nēr. by no means renders gehān' as 'worlds.' Obedience and Justice fitly end the good characteristics of the Day-Chiefs; but was Sraoša here mentioned because he also guards at night?

[5] The apparently unfolding moon-disc was divided into sections of fives. Nēr. adds 'the good' possibly because all things that 'increase' were considered 'good.'

[6] I hold 'the night-scattering' to be an attribute of the full moon, and not a separate phase. What has become of the last three fives?; were they disliked here because of their 'decreasing'?

Chief of Arša (Aša), the second and the third fives. (The later glossist adds that 'the second and third five have to do respectively with water and fire'.)

The Yāiryas recalled in the Gasānbārs.

(26) Celebrating, I invite the Šnat (festivals, [i.e. the (yearly) Gāsānbars[1]] and first Med(y)ok-žarem,[2] the holy Chief of Arša (Aša?).

(27) And, celebrating, I invite Medyokšem,[3] the holy Chief...

(28) and Paitišhah,[4] the holy Chief . . .;

(29) celebrating, I invite Ayasrim,[5] the holy Chief of Arša (Aša), who comes in upon the past summer-time of the shedding of the seed of males;

(30) celebrating, I invite Mēdyar[6] (that was Maiδyairya);

(31) celebrating, I invite Hamaspaθmaedšem,[7] the holy Chief of Arša[8] (Aša(?));

[1] The Six Festivals commemorating the stages of the Creation.

[2] That is, the maiδyoizaremaya. Ner. 'the creation-time of the sky.' With some these five days ended on the 21th of Ardibahišt (April). Now early in Nov.

[3] That is, Maiδyoišema. Ner. 'the creation-time of waters.' With some it fell upon the 11th-15th of Tir (June). Now early in Jan. Much confusion prevails.

[4] That is, Paitišhahya-, 'the creation-time of the earth.' With some it fell upon the 26th-30th of Šaharevar (August). Now in the middle of March.

[5] That is to say, Ayaθrima. It commemorates the creation of plants, and is observed from the 26th-30th of Mihr (September). Ner. 'the creation-time of trees, the season which reverts upon the past summer-time, and the seed-deposit time of animals. That is, the deposit of the seed of horses and herds takes place in the middle of it.' Now in the middle of April.

[6] That is, Maiδyairya; it was celebrated on the 16th-20th of the tenth Month. Ner. 'the creation-time of cattle.' Now early in July.

[7] That is, Hamaspaθmaedaya celebrated on the five intercalary days ending March 7th; with some it commemorates the 'creation of man.' Now assigned to the middle of September.

[8] Ner. has 'the creation-time of men of the ten tribes (*sic*) and of all creatures' (above the cattle). These commemorative seasons, according to their number at least, bear an analogy with the account in Genesis, and a Semitic influence has been here traced. We should like indeed to concede it, as the debt to Iran is, on the other hand, apparently so vast. It must, however, be noticed that the resemblance is not close, and there is nothing said about 'six days' nor even about 'seven.'

The Year Chiefs (in their entire number).

(32) Celebrating, I invite the Year Chiefs,[1] the Holy Lords of Arša (Aša?).

All the Ritual Chiefs as a company.

(33) And, celebrating, I invite all those chiefs who are (i.e. who constitute) the Chieftainship of Arša (Aša?, as the sacramental Fire), the thirty-three[2] which are nearest around about Hāvani, which appertain to Arša (Aša?) Vahišta, concerning which Aūharmažd taught Žartūšt, and as to which Žartūšt declared how one must (so) perform (their offices).

The Heavenly Bodies are invited.

(34) And, celebrating, I invite the Lord[3] Mihr, (Miϑra),[3] the lofty, the everlasting, and the stars also which are the creations of Speñta Mainyu[4];

(35) celebrating, I invite the Star Tištar,[5] the radiant, the

[1] Ner. saṁvatsarān puṇyagurun.

[2] Who, or what, were these xxxiii? Some hold that they were utensils used in the sacrifice; so the Parsi-Pers. MS.; see the mention of Arša vahišta as 'the Fire.' But it would be a pity not to recognise here a round number for the mass of sub-divinities (the Gods of the entire Year): compare the same number xxxiii to which the Indian Gods were brought up; see the passage cited by Burnouf, later only by Haug, without credit, Aitareya Brahmaṇa, iii, 22, p. 67; Atharvaveda, x, 7, 13, 22, 27.

[3] Though we might welcome another instance where the word 'Ahura' is rendered 'Lord' without reference to the Supreme good Deity, yet here we have a mistake. Ahuraçibya miϑraçibya are 'to Ahura and Miϑra; cf. Mitrávâruṇā.' Two stars may, however, possibly have been here understood, though Miϑra was hardly a star in the Avesta proper. He was elsewhere, however, much associated with the Sun, and doubtless re-enters here from some such reason.

[4] Ner. adds 'created by Mažda,' seeming to note that Spenta Mainyu was a personified attribute of Ahura. It seems, in the opinion of the traditionalists, to have been, like the Demiurge of Socrates, a creative emanation from Ahura.

[5] Tištrya, commonly held to be Sirius. Nēr. adds the vṛšṭinakšatraṁ the rain-star. Tır (or Tir.) was the name of June.

glorious, and the Moon which has the seed of cattle (in its beams),[1] and the Sun of the rapid steeds, the Eye[2] of Aūharmažd, and Mihr, (again) also as the Governor of Provinces [apart from the Ame(r)šaspends, the Great One as king over the Yažats[3, 4] of the world].

The particular Day of the Sacrifice is recalled to memory.

(36) And, celebrating, I invite (the day) Auharmažd,[5, 6] the radiant, the glorious.

(37) And I invite the Frava(r)šis of the saints (this for the month of the sacrifice).[7]

The Fire actually present is invited or consecrated.

(38) And, celebrating, I invite Thee the Fire, Auharmažd's Son, Thee who art here present in this especial sacrifice; together with all the Fires.[8]

[1] The Moon, influencing the seed of cattle, seems to have some displaced reference to cattle menses.

[2] Recall Ṛ.V. 1. 115. 1, čáksur Mitrásya, Váruṇasya, Agnés; see the pers.

[3] Ner. has gramaṇam, as above; would he emend Yažatan' to mataan? He probably simply omits yažatan.

[4] The frequent recurrence of Miϑra may be somewhat due to the powerful Miϑra-cult which prevailed so widely in the East, as in the West, at the time of the early redactions of these Pahlavi texts. As the Divinity representing contracts, he was naturally associated with political rule.

[5] See note upon (1).

[6] Or the actual day of sacrifice. As Ner. shows, this Auharmazd, the name of the first day of the month, which he omits, merely stands for the particular day on which the sacrifice is offered, in cases where it did not take place on that day.

[7] The word Frava(r)šinām, for 'Fravardin,' the name of the first month, is here to be replaced by the name of the month in which the particular Yasna is celebrated, unless that month happens to be itself Fravardin. Ner. omits the word again.

[8] This stands for a curtailment; the Parsi Pers. renders 'nam-bih-nam.'

The particular Holy Water used at the moment is solemnly invoked, and the beneficial Plants are invited and so 'consecrated'.

(39) Celebrating, I invite the Good Waters, name by name,[1] with the Žōhar[2] and all the waters made by Aūharmažd, and [with this (separate) single mention in the sacrifice]; and also all the plants by Mažda made[3] [with a single ritual word[4]].

The Holy Books are spiritually recalled.

(40) And, celebrating, I invite the Mānsraspend (i.e. the Mā̃ϑra Speñta, the Holy Lore[5]), the desire[6] as regards the Lord,[6] [that is to say, that its desire is in intention right in accordance with the Lord.

Some say that (the meaning) is, that they 'would make persons thus right (in regard to the Lord[7]')]. And, celebrating, I invite the Law-against-the-Demons (the Vendīdād), and the Law of Žartušt (the Gāthas?), both as One,[8] and (its) long-enduring Predominant Currency (its canonicity (?) in tradition), (the Law) of the August Spirit, (the word 'spend' referring back to 'speñta,' in the words Mā̃ϑra Spenta); and I invite the good Dēn of the Mažda-worshippers [in (this) especial single mentioning].

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[1] This stands again for a curtailment; the Parsi-Pers. renders 'nām-bih-nām.'

[2] Ner. does not mention the Žaoϑra water, but speaks of that antar vanaspateḥ within the tree (i.e. the sap of plants). Was he thinking of the Barsom as holding holy water?

[3] As 'clean' and opposed to those made by Añgra Mainyu.

[4] That is, with an especial mention, or 'only once recited'.

[5] Cf. 'the Bible.'

[6] A curious error, var = 'to choose,' having been seen in verež- and aṅhu in -aṅha-; Nēr. follows it; for the correct rendering see S.B.E. xxxi, p. 199.

[7] The translation is uselessly expanded owing to the error noted.

[8] Ner. omits the words 'both the two (as) one.' The Pahl. possibly means 'both here mentioned together as one.'

Mount Ušidarena is mentally invoked.

(41) And, celebrating, I invite Mount Hūšihdāštar[1] by Auharmazd made, which is possessed of the glory[2] of Arša [Aša(?)] [having much glory], and all the mountains which have the glory[3] of Arša (Aša?), having much glory, and Mažda-made.

The Glory of the Iranian Kings.

(42) And, celebrating, I invite the Ka(-āva-)yan glory which Aūharmažd made, and that also which is the unseized[4] glory which Aūharmažd made [(the official) function of the priests. Its 'unseizedness' is this, that it is necessary to make it one's own by learning; (it is not given through instinct or inspiration like the 'asn'-χrat')].

The Prosperity of the People is invoked.

(43) Celebrating, I invite Aharīšvang (Aši vaṅguhī, the blessing of Property[5]), and the Good Tact, (that is, Cisti) and

[1] Ušidarena was the mountainous region from which the Iranian Kings were supposed to have derived their origin, or possibly to have there descended from Heaven; Hušīh'daštar.

[2] I see little warrant for Ner.'s opinion that huš- here means 'Understanding.' The Parsi-Pers. MS. adds no such idea. Ner. amplifies 'the glory which by study with the āčarya (i.e. Mobeds), by zealous effort and study, it is possible to make one's own.' I should say, however, that the ideas in the gloss show that his impression was the general one among the traditionalists of his time.

[3] We might be tempted to render 'delectable mountains,' but the following expressions point rather to 'glory' as illustrated by a mountain bathed in the sun.

[4] Ner. defines 'rājñam.' 'Unseized' for 'unconsumed' may possibly look back upon the ultimate sense of 'hvar,' as something 'seized,' 'twisted,' and so 'masticated.' The Parsi-Pers. MSS. read the sign as 'herbad' by a curious mistake. The activity of the Priests is here associated with the Royal Glory to emphasise still more the claims of the sacerdotal caste. See the Avesta word for 'the Glory'.

[5] Ner. understood lakšmīm, evidently in the sense of 'wealth.' Enlarging upon it and its 'goodness,' he has uttamata-. "The 'good' of it is this, that it effects the protection and friendly succour of the property of all the good who hold their property through the possession of Hormijda, and with profit for the good. From these

Res (i.e. Ereȝe) Honesty, also the good, and the Way[1] of Standing[2] (?) which Aūharmažd made; and I invite both the Glory and Useful Advantage which Aūharmažd created.

The Pious Offerings and the Typical Saint.

(44) And, celebrating, I invite the Afrīn of the pious and the good (as punctually offered); and I invite the pious man himself, and also the holy and the heroic, the doughty[3] pious one[4, 5] who is eminently intelligent,[6] the Yažat.

The Homes, the Fields, the Water Beds, etc. A summing up.

(45) And, celebrating, I invite (the commemoration of) those (various) places (where the Offerer lives), the rustic districts (groups of hamlets), and the meadows (farm fields), and the dwellings, and the drinking pools, and the (running) waters, and the plants, and this Earth and yon Heaven, and the holy Wind and the Stars, the Moon and the Sun, and

He (H.) holds the adversaries afar," so, intending to remove all trace of sordidness from the idea of 'Property' as a religious personification.

[1] Erroneously for rasāstat, which has little to do with either 'way' or 'standing.' Res seems here to have recalled a ras = rās.

[2] γadıtunešnıh is not probable. Perhaps having in mind Y. 49, 4, 'whereby the prayerful may stand upon the path.'

[3] The 'Curse' is not seen by the Pahl. Trl. Ner.'s çapam ity art'aḥ is properly gloss. This 'Curse' probably refers to uγrahya, which he may not really render. Ner. has, "The Blessing 'Afrın' of the good is twofold, one with the thought and one with speech, and the blessing with speech is very powerful, and the curse with thought is also very powerful. The Blessing of the good soars over all the terrestrial world, three times in the same nights, for a guard; and the property which they gain by honesty, of that the Blessing of the good is the guardian."

[4] I retain the ı's in the text to express the genitives of the original; but we must not forget that some accusatives understood are to be supplied there; see even afritoiš.

[5] The 'dahm' which I felt constrained to print was not impossibly meant for a dā(a)m = dāmōiš.

[6] I would now read 'mēnešn.'

even that also which is of endless light, the self-disposed[1] One [; that is, its 'self-disposedness'; is this, that every single person ((?) sense transposed) must himself[2] act for himself]; and I invite all the creatures who are of the creation of the August Spirit, the holy creatures as Chiefs of Arša (Aša? in the Sacrifice, the Ritual, and the Law).

The Holy Liturgy itself as Sacrosanct.

(46) And, celebrating, I invite the Ritual Law (itself), the Lofty, the holy, even the Chieftainship of Arša (Aša?), and the Chieftainship which (is the ritual genius presiding) on this especial (day, i.e. of this) Asnya (see 7). (And I recall these) Māhya (Month Chiefs in particular) and the Gasanbar (of this season) and of the (now present) Year (see 26), which are (all that) Chieftainship of Arša (Aša?) which (is) the chieftainship at (the time of this) Hāvani.

The Fravašis again recalled, and here more fully.

(47) As I celebrate, I invite the Frava(r)šis of the Saints, the heroic, the victorious, those of the saints of the Early Lore, and the Frava(r)ši of the Next-of-kin,[3] (of those) of the (officiating) Žaotar, and that of (my) own (or 'of my client's')[4] soul'.

Conclusion, here.

(48) And, celebrating, I invite all which is (that is, all the Chiefs who constitute) the Chieftainship of Arša (Aša? as our ritual rule).

[1] 'Fixed stars,' or the Sun as self-determined. Recall the ancient Greek opinion that the stars were self-moved.

[2] Ner. would seem even to have understood 'to make himself' ātmānam ātmanā çakyate kartum. But this might mean less.

[3] Ner. explains 'even to the first nine degrees of kinsmanship'.

[4] For the person who especially requests the celebration.

(49) And, celebrating, I invite all the Yažats, the good-giving ones of the Heavenly World, and of Earth, who are meet to receive our sacrifice and our praise in accordance with Arša (Aša?) Vahišta; [that is, with correct regularity; they (the priests and offerers) should sacrifice to them]. Also an ušta'frit'[1] is to be performed to them.

The Day Chiefs of the Ritual are addressed with Deprecations.

(50) O Hāvan (i.e. Hāvani), Chief of Arša (Aša), and (51) Savang (its companion, Sāvanghi), (52) and Rapiēvin (Rapiēvina), (53) and Aužayeirin (Užayeirina), (54) and Aivisrūsrin (i.e. Aivisrūērima) and Aibigayā (-a), its companion), (55) and Aūšahin' (i.e. Ušahina), holy Chiefs of Arša (Aša?), (56) where by me thou art (that is to say, 'where by me any one of you' is) offended; — [the meaning is that each several person (then attendant upon the sacrifice,[2]) in so far as he has offended (is supposed to utter these words); that is to say, this thing is said by him, the Dast'bar, officially as a priest (for a penitent, not that he, the Dast'bar, here acknowledges offences committed by himself)];[3] —

(57) when by thought, or when by word, or when by deed, (58) when with will [and with intention], and when against my will [and through carelessness (lit. 'remissness') I have offended thee], (59) I praise thee on the more (ardently), and I invite thee on (the more for this), [that is to

[1] Hardly an usefrit. Was an 'ušta ahmai yahmai,' i.e. ušta'frit (*sic*) intended? or, finally, was it intended to cite a phrase beginning 'and ye are stalwart'?

[2] We might suspect that 'each several divinity' was intended, or rather, 'any one of the divinities'; but the word 'officially,' 'dast'bariha,' 'in the capacity of Dastur,' points rather to the worshipper. Ner. omits the gloss.

[3] Notice that Ner., as usual, transposes the passive forms yadi tvam babaďe, etc.

say, I would make it double (lit. do it twice) again; (I would doubly make it up)] when by me thou* art offended[1] (as to) what (is thy*) sacrifice and praise.[1]

Reiteration of the Deprecations inclusively addressed to all the Chiefs.

(60) O chieftainships of every great (One), the holy Chiefs of Arša (Aša), (61) when Ye are offended, (62) whether by thought, or word, or deed, (63) if with my will, or against my will, (64) I praise you forth on; (i.e. I praise you on the more continuously), and invite you on the more for this, if ye are offended as to (a stint of) sacrifice and praise.[2]

Conclusion.

(65) I pronounce the Maždayasnian Creed of Žartušt, [that is, I interdict[3] the Evil Ones, abjuring them]; I declare it to be the D(a)ęva-demon[4]-severed Law; [that is to say, associated with it the Demons are not];

(I declare it to be) Aūharmažd's religious System, [that is to say, his (Žartūšt's) Religion is Aūharmažd's]. (66) (I proclaim it) for the sacrifice, praise, propitiation, and continuous āfrin-offering of Hāvan (i.e. Hāvani), the Holy Chief of Arša (Aša?), (67) for the sacrifice, praise, pro-

[1] Substantially correct, but literally a blunder; the outward form of (u)rūraoδa; see S.B.E. xxxi, p. 202, suggested rānak- as a denominative form rana, or it suggested ranj; Ner. pratyask'alayam, 'I stumble against.' These words are, of course, less awkward where ava (u)rūraoδa is correctly understood as 'I have stinted this sacrifice and praise.'

[2] This deprecation is intended as an exhortation to the worshippers to be just in their support of the sacrifice in accordance with their means.

[3] Ner. 'I declare it among the evil sinners'; reading 'andarg 1,' one might so render the Pahl; but the idea of 'interdict' is strongly characteristic.

[4] Literally, 'the Vendidad,' vī-d(a)ęva-data. The Counter-Demon Law.

pitiation, and continuous āfrīn-offering of Savang (i.e. of Sāvanghi) and of Vīs (i.e. of Vīsya), the holy Chiefs of Arša (Aša?), (68) for the Chief of the Day (this Day), even of the time (i.e. of this Asnya), and for the Month Chiefs (of this Month), of this Gāsānbar, and for the Year (Chiefs for this Year), for (their) sacrifice, praise, propitiation, and continuous āfrīn-offering.

Nēr.'s Sansk. Text Transliterated.

(1.) **Nēr.'s Sansk. Text translit.***) Nimantrayāmi saṁpūrṇayami [kila* ijisnāu**) nimantrayāmi saṁpurṇāṁča karomi] dātāraṁ svāminaṁ mahājñāninaṁ šudd'imantaṁ šrīmantaṁ mahattaraṁča [kila vapušā* utkṛšṭataraṁča [mūlena] sundataraṁča [daršanena],

(2.) gād'ataraṁča [kāryanyāyaiḥ*] budd'itamaṁča [jñānitamaṁ] sukalevaratamaṁča [kilā'sya* angāni* anyonyaṁ anurupatarāṇi] puṇyāt prad'ānatamaṁča [sadāčārāt kila hormijdāt* yad vapuḥ puṇyena***) tan mahattaraṁ].

(3.) uttamajñānī [kila sadvyāpārajñānī] svečč'ānandī [kila aparān ab'ipsitatareṇa* anandena kurute],

(4.) yo 'smān dadau yo g'aṭayām āsa [tanubimbaṁ] yaḥ pratyapālayat* yaḥ* adṛšyeb'yo vṛhattaraḥ.

(5.) nimantrayāmi saṁpūrṇayāmi gvahmananāmānaṁ amaraṁ [gavaṁ pašunāṁ patiṁ] ašavahistanāmānaṁ amaraṁ [agnīnāṁ patiṁ] saharevaranāmanam amaraṁ [saptad'ātūnaṁ patiṁ] spindārmadanāmnīm amarāṁ [pṛt'ivīpatnīṁ] avirdāda-

*) To give all the débris of the variants in the MSS of Ner. here would savour of affectation. Such omissions as, for instance, the omission of the anusvara as ṁ and of the visarga, ḥ should not be mentioned; the copyists simply forgot the points. The imperfect saṁd'i is here left uncorrected (see the asterisks, which generally indicate it).

**) J* seems ijisnai, for -nau; or, reading with Spiegel, we should at once restore the point -ṁ, -niṁ.

***) J* reads puṇyat for puṇyena.

namanaṁ amaraṁ [apāṁ patiṁ] amirdādanāmānam amaraṁ [vanaspatīnāṁ patiṁ],

(6.) gostanūm goḥ* ātmānam agniṁ hormijdasya samāgantṛtamam amarebʿyo gurubʿyaḥ [čihne yato 'smin dvitaye (l. dve) prāpte staḥ paralokasya* ihalokasyača aṅgāro jyotišča].

(7.) nimantrayāmi saṁpūrṇayami ahaḥpuṇyagurūn [tat* yat saṁdʿyāyāḥ* antaḥ saṁdʿyāyāṁ šakyate gantuṁ prabʿāvenā 'sya] hāuananāmnīṁ prātaḥsaṁdʿyāṁ puṇyatmakaṁ puṇyagurvīṁ;

(8.) nimantrayāmi saṁpūrṇayāmi sauaṅgʿanāmnīṁča [yā samaṁ hāuanasaṁdʿyāyāḥ samakāryiṇī* yāča yūtʿāni gavāṁ pravardʿayati] visināmnīṁča puṇyātmakāṁ puṇyagurvīṁ [yā manušyešu moibadešu* madʿye satkāryiṇī uttamapatišu].

(9.) nimantrayāmi saṁpūrṇayāmi mihiraṁ nivāsitāraṇyaṁ sahasrakarṇaṁ dašasahasraločanam uktanāmānam iajdaṁ [kila nāma anayā dinyā uktam āste] ānandaṁ nirbʿayatvam āsvādaṁča [sa iajdaḥ* yena manušyāḥ kʿādyasya svādaṁ jānanti].

(10.) nimantrayāmi saṁpūrṇayāmi rapītʿvinanāmnīṁ [madʿyāhnaḥ saṁdʿyāṁ puṇyātmanīṁ puṇyagurvīṁ]; —

(11.) nimantrayāmi saṁpūrṇayāmi pʿredadarapsunāmnīṁ [yā samaṁ rapītʿvinisaṁdʿyāyāḥ samakāryiṇī yāča yutʿāni pašūnāṁ pravardʿayati] jandanāmnīṁča puṇyātmanīṁ puṇyagurvīṁ [yā manušyešu gurušu madʿye satkāryiṇī*]; —

(12.) nimantrayāmi saṁpurṇayāmi puṇyam utkṛšṭataram agniṁča hormijdasya; —

(13.) nimantrayāmi saṁpurṇayāmi ujaieriṇanāmnīṁ [aparāhnaḥ saṁdʿyāṁ puṇyātmanīṁ puṇyagurvīṁ]; —

(14.) nimantrayāmi saṁpurṇayāmi pʿredadāravīranāmnīṁča [yā samaṁ ujaieriṇasaṁdʿyāyāḥ samakāryiṇī* yāča yutʿāni narāṇāṁ pravardʿayati] dehenāmnīṁča puṇyātmanīṁ puṇyagurvīṁ

[yā manušyešu mad'ye satkāryiṇi ye* paralokinām b'alāpana-patišu].

(15.) nimantrayami saṁpūrṇayāmi burjasvāminaṁ nāb'iṁ apāṁ [burjasvāmi striṇām iajdo jalamayaḥ kila mūlast'ānaṁ nirmalāṅgam etasmat nāb'iḥ svayaṁ apām evaṁ yatas tasmat* bijaṁ jalasya*-aruandasya nāmno yena* aśvāḥ sundatara jāyante] apašča majdadattāḥ.

(W. 6, Sp. 16.) nimantrayāmi saṁpūrṇayāmi aivišrut'ri-maaibigāiača* nāmnīṁ [pūrvard'aratrasaṁd'yaṁ puṇyatmanīṁ puṇyagurvīṁ]; —

(17.) nimantrayāmi saṁpūrṇayāmi p'redadaravispahūjivas-nīnāmnīṁča* [yā samaṁ aivišrūt'rimasaṁd'yāyāḥ samakāryiṇi* yāča mulaṁ p'alaṁ sarvaṁ pravard'ayati] jarat'uštrotimanām-nīṁča puṇyatmanīṁ puṇyagurvīṁ [yā manušyešu moibadešu mad'ye satkāryiṇi* āčāryāṇām āčāryešu].

(18.) nimantrayāmi saṁpūrṇayāmi muktātmanaṁ vṛdd'iḥ** nāriṇāṁča narasaṁg'ānāṁ [saṁvatsarāṇāṁča sujīvanīṁ]; —

(19.) utsāhinaṁča sug'atitaṁ šub'oditaṁ vijayaṁča hormij-dadattaṁ *ṭālanāṁča yā* uparipravṛttyā [baharāmaṁča *iajdaṁ].

(W. 7, Sp. 20.) nimantrayāmi saṁpūrṇayāmi ušahinanām-nīm apararātrasaṁd'yāṁ puṇyātmanīṁ puṇyagurvīṁ.

(21.) nimantrayāmi saṁpurṇayāmi birejanāmnīṁča [yā samaṁ ušahinasaṁd'yāyāḥ samakāryiṇi yāča saṁčayan d'ānyā-nāṁ pravard'ayati yā manušyešu mad'ye satkāryiṇi* ye naga-ranyāyānām ad'išṭ'ātāraḥ] namānanāmnīṁča puṇyātmanīṁ puṇ-yagurvīṁ [yā manušyešu gṛhāntarvartišu mad'ye satkāryiṇi].

(22.) nimantrayāmi saṁpūrṇayāmi šrošaṁ puṇyātmānaṁ b'aktišīlaṁ vijayinaṁ vṛdd'idaṁ b'ūsaṁb'ūteḥ [šrošam ādeša-patiṁ],

(23.) rašnaṁ šudd'aṁ [rašnaḥ satyapatiḥ*] astadaṁča vṛdd'idaṁ b'usaṁb'uteḥ puštidaṁ b'ūsaṁb'ūteḥ.

(W. 8, Sp. 24.) nimantrayāmi saṁpurṇayāmi māsān puṇyagurun antaračandraṁ puṇyātmakaṁ puṇyaguruṁ [pañčakasya yaḥ* ādyasya* uttamasya]; —

(25.) nimantrayāmi saṁpurṇayāmi saṁpurṇačandraṁ visaptat'aṁča* puṇyātmakaṁ puṇyaguruṁ [pañčakasya yaḥ* dvitiyasya* uttamasya pañčakasya yaḥ tṛtiyasya* uttamasya].

(W. 9, Sp. 26.) nimantrayāmi saṁpūrṇayāmi gahaṁbārān puṇyagurun [gahambaran iti samayasamuččayān sṛšṭināṁ g'aṭanakālān] maidiūijaramanamānaṁ puṇyātmakaṁ puṇyaguruṁ [ākāšasya g'aṭanakālaṁ]; —

(27.) nimantrayāmi saṁpūrṇayāmi maidiūišamanāmānaṁ puṇyātmakaṁ puṇyaguruṁ [jalānāṁ sṛjanakālaṁ];

(28.) nimantrayāmi saṁpūrṇayāmi paitišahahēiṁnamānaṁ puṇyātmakaṁ puṇyaguruṁ [pṛt'ivyā g'aṭanakālaṁ]; —

(29.) nimantrayāmi saṁpurṇayāmi* aiāt'rimanāmānaṁ [vanaspatīnāṁ g'aṭanakālaṁ] ad'aḥparivartitaušṇakālāgaminaṁ* vīryanikšepaṇaṁča [kila* ašvādipašūnāṁ vīryanikšepaḥ tan mad'ye āyāti] puṇyātmakaṁ puṇyaguruṁ; —

(30.) nimantrayāmi saṁpūrṇayāmi maidiāiriṁnāmānaṁ puṇyātmakaṁ puṇyaguruṁ [gavām pašūnāṁ sṛijanakālaṁ]; —

(31.) nimantrayāmi saṁpūrṇayāmi hamašpat'maedaeiṁnāmanaṁ puṇyātmānaṁ puṇyaguruṁ [manušyāṇāṁ dašajātīnāṁ sarvāsaṁča sṛšṭīnaṁ sṛjanakālaṁ] hamašpat'maedaematā sarvasaiṁyadātiḥ; —

(32.) nimantrayāmi saṁpurṇayāmi saṁvatsarān puṇyagurūn.

(W. 10, Sp. 33.) nimantrayāmi saṁpurṇayāmi samagrān* tān gurūn ye santi puṇyaguravaḥ trayašča trinšačča nikaṭāḥ

parivartulaṁ hāuanasaṁd'yayaḥ* ye santi puṇyasya yat* utkṛšṭatar(asya) hormijdena šikšāpitāḥ* jarat'uštrāya jarat'uštreṇača proktaḥ [antar asmin jagati].

(W. 11, Sp. 34.) nimantrayāmi saṁpurṇayāmi svāminaṁ mahiraṁ mahattaram anašvaraṁ puṇyātmānaṁ [jñātavyo 'sau iti šešaḥ] tārašča spanamaniosṛšṭiḥ* [hormijdena sṛšṭāḥ],

(35.) tistaraṁ tārakaṁča šudd'imantaṁ šrīmantaṁ [vṛšṭinakšatraṁ] čandraṁča pašuvijaṁ sūryaṁča tejasvinaṁ vegavadašvaṁ ločaneča svāmino mahājñāninaḥ* mahiraṁča grāmaṇāṁ rājanaṁ [ṛte* amišāspinteb'yaḥ* asau mahattaraḥ* upari grāmāṇāṁ ihalokināṁ rājā].

(36.) nimantrayāmi saṁpurṇayāmi [dinād'ipatiṁ];

(37.) nimantrayāmi saṁpurṇayāmi [māsād'ipatiṁ].

(W. 12, Sp. 38.) nimantrayāmi saṁpurṇayāmi tvāṁ agne svāmino mahājñāninaḥ putra samaṁ samagrāiḥ* agnib'iḥ; —

(39.) nimantrayāmi saṁpūrṇayāmi* udakaṁ uttamataraṁ [nāmāṅkitaṁ tat* yat* antar vanaspateḥ samagrašča* apaḥ* majdadattāḥ* ekahelayāi 'va*] samagrāṅšča* vanaspatīn majdadattān.

(W. 13, Sp. 40.) nimantrayāmi saṁpūrṇayāmi mant'rīṁ vāṇīṁ gurvīṁ puṇyātmanīṁ svāmikāmāṁ [kila kāmaṁ yat* manasā saha svāmina tulyaṁ karoti] nyāyaṁ vib'innadevaṁ nyāyaṁ jarat'uštrīyaṁ* nirmalataraṁ dīrg'am uparipravṛttiṁ [šikšāṁ adṛšyarupiṇīṁ] dīnīṁča* uttamāṁča majdaiasnīṁ [ekahelayāi'va*].

(W. 14, Sp. 41.) nimantrayāmi saṁpurṇayāmi giriṁ hošadāštāraṁ* majdadattaṁ puṇyašub'aṁ [sa giriḥ yaš čaitanyaṁ manušyāṇāṁ st'āne dad'āti rakšatiča] samagrāṅšča girīn puṇyašub'ān saṁpūrṇašub'ān majdadattān,

(42.) rājñāṁča šriyaṁ majdadattāṁ agṛhītaṁ šriyaṁča

majdadattāṁ [śrir yā āčāryāir ad'ivāsini satkāryeṇa sadvyavasāyenača sviya śakyate kartuṁ].

(43.) nimantrayāmi saṁpūrṇayāmi arśiśavaṅg'am uttamaṁ [lakśmīm uttamām uttamatāča* asya* iyaṁ yat* uttamānāṁ lakśmyāḥ* rakśāṁ sāhāyyaṁča karoti sarve 'pi ye lakśmīṁ svad'inatayā hormijdasya lab'enača* uttamanaṁ dad'ate teśāṁ vipakśān dure dad'āti] nirvāṇajñānaṁča* uttamaṁ čittaṁ uttamaṁ čittast'itiṁča* uttamāṁ śriyaṁ lāb'aṁča majdadattaṁ.

(W.15, Sp.44.) nimantrayāmi saṁpūrṇayāmi* uttamānām uttamam aśi(i)r* vādam uttamaṁča naraṁ muktātmānaṁ baliśṭ'aṁča driḍ'aṁča* utkṛśṭatamaṁča manasā* iajdaṁ [śāpam ity art'aḥ* uttamānām āśir dvid'ā* ekāča manasā* ekāča vačasā* aśiśča vačasā baliśṭ'atarā śāpaśča manasā baliśṭ'ataraḥ* uttamānām āśiḥ sakalāsu rātriśu triṇ vārān samagre 'pi b'uvane sṛśṭimati rakśaya* upari pračarati lakśmīṁča yāṁ sadāčāratayā* arjayanti tasyāḥ* rakśaka* uttamānām āśiḥ].

(W. 16, Sp. 45.) nimantrayāmi saṁpūrṇayāmi imāni st'ānāni deśāṅśča araṇyāniča mandirāṇiča [gavāṁ vasatiśča*] apaśča b'uvanaśča (*sic* l. b'uvanāniča) vanaspatiṅśča enāṁča b'ūmiṁ taṁča ākāśaṁ vātaṁča puṇyātmānaṁ tārāśča čandraṁ sūryaṁča* anantani tejaṅsi svayaṁdattāni [svayaṁdātiśča* iyaṁ yat* ātmānaṁ ātmana śakyate kartuṁ] samagrāśča spanāmainiosṛśṭiḥ puṇyātmanaḥ puṇyātmaniḥ puṇyagurviḥ.

(W. 17, Sp. 46.) nimantrayāmi saṁpūrṇayāmi guruṁ mahattaraṁ yaṁ puṇyasya gurūṇaṁča saṁd'yānāṁča dinānāṁča māsānaṁča gahaṁbārāṇāṁča saṁvatsarāṇāṁča ye santi puṇyagurutayāṁ hāūanagurutayā* upari.

(W. 18, Sp. 47.) nimantrayāmi saṁpūrṇayāmi muktātmanāṁ vṛdd'iḥ* baliśṭ'ānāṁ ad'ikaśaktīnāṁ pūrvanyāyavatāṁča vṛdd'iḥ* navānvayanikaṭānāṁča vṛdd'iḥ* nijātmanaśča vṛdd'iṁ.

(W. 19, Sp. 48.) nimantrayāmi saṁpūrṇayāmi samagrān puṇyagurun.

(49.) nimantrayāmi saṁpūrṇayāmi samagrān uttamadānān iajdān paralokačāriṇaḥ pṛt'ivičarān ye santi* ārād'anıyāšča namaskaraṇıyāšča puṇyāt* utkṛšṭatarāt.

(50.) Hāuananāmni prātassaṁd'ye puṇyātmani puṇyagurvi,

(W. 20, Sp. 51.) sāūang'anāmni hāuanasamakāryiṇi puṇyātmani puṇyagurvi,

(52.) rapit'vinanāmni mad'yāhnaḥ saṁd'ye puṇyātmani puṇyagurvi,

(53.) ujairiṇanāmni* [aparāhnaḥ saṁd'ye] puṇyātmani puṇyagurvi,

(54.) aivišrut'remaaibigaianāmni* [purvārd'arātrasaṁd'ye] puṇyātmani puṇyagurvi,

(55.) ušahinanāmni* [aparārd'arātrasaṁd'ye] puṇyātmani puṇyagurvi,

(W. 21, Sp. 56.) yadi tvāṁ babād'e,

(57.) yadi manasā yadi vačasā yadiča karmaṇā,

(58.) yadi nirıkšaṇena yadiča* anirıkšaṇena [pramādena],

(59.) sa tvām tena prakṛšṭaṁ staumi nitāntaṁ tvāṁ nimantrayāmi [kila tulyaṁ dviguṇataraṁ punaḥ karomi] yadi te tena pratyask'alayaṁ yām ijisniṁča namaskṛtiṁča.

(W. 22, Sp. 60.) guravaḥ sarve mahattarāḥ puṇyātmānaḥ puṇyaguravaḥ [saṁbod'ena],

(61.) yadi yušmān babād'e,

(62.) yadi manasā yadi vačasa yadiča karmaṇā,

(63.) yadi nirıkšaṇena yadiča* anirıkšaṇena [pramādena],

(64.) tat* yušmān* tena prakṛšṭaṁ staumi nitāntaṁ vo nimantrayāmi [kila vo dviguṇatarān punaḥ karomi] yadi vas tena pratyask'alayaṁ yāṁ ijisniṁča namaskṛtiṁča.

(W. 23, Sp. 65.) Prabravīmi mājdaiasnīṁ jarat'uštrīyāṁ vib'innadevāṁ hormijdasya nyāyavatīṁ [kila mad'ye pāpakarmiṇāṁ bravīmi],

(66.) hāūananāmnyāḥ prātaḥsaṁd'yāyāḥ puṇyātmakāyāḥ puṇyagurvyāḥ* ārād'anāya namaskāraṇāya mānanāya prakāšanāya,

(67.) sāūaṅg'anāmnyāšča [yā samaṁ hāūanasaṁd'yayā samakāryiṇī yāča yūt'āni gavāṁ pravard'ayati] visināmnyāšča puṇyātmakāyāḥ puṇyagurvyāḥ [yā manušyešu moibadešu mad'ye satkāryiṇi* ārād'anāya namaskaraṇāya mānanāya prakāšanāya],

(68.) gurūnāṁ saṅd'yānāṁča dinānāṁča māsānāṁča gahaṁbārāṇāṁča saṁvatsarāṇāṁča ā. na. mā. prā.

Sansk. Text Translated.

Nēr's Sansk. Text translated.[1] (1) I invite (Hormijda), and I complete my ijisni to Him, [that is, I invite (Him) to the ijisni offering (read ijisnau (*sic*); or with ijisni(m), acc. of goal; see the av'. in the Pahl.); and I make (my sacrifice) complete; that is, I celebrate it fully] to the Creator, the Great Wise (One), the pure, (but possibly meaning the 'radiant', 'šubʰamat-, šubʰravattamam' from rāye-(-āo-) mand)], the splendid, and the greatest (lit. 'greater'), [that is, as to His body], the superior in worth 'mūlyena'; see kasp', or arj', (2) and the most steadfast [as regards the deeds of the Law], the most wise [and most intelligent], the best-bodied, [that is, his limbs are mutually the best proportioned], the one most excellent from sanctity; (but here perhaps meaning 'more excellent than Arša (Aša?), from good conduct (but again perhaps really meaning 'from his good make';' sadāčarāt seems to show that Ner. read hūtvaχšt' and not artavahišt) [that is to say, (since it is) from Hormijda (so, curiously switching off the meaning in consequence of particularising as to the words 'min yažatān', and from the fact that he so names not only one of the yažats but the greatest of them, the yažat Hormijda, he bewilders the sense), — from Hormijda, (so erroneously) (it is that) when a person (acts) from (i.e. 'in accordance with' sanctity (that is, under Hormijda's

[1] See the notes on the Pahl. throughout.

influence), that is the greatest thing; (or, possibly, really intending to carry on the original line of thought; '— therefore (tat) do we sacrifice to the greater (meaning 'the greatest (One)')].

(3) The (one) wise He is; (notice that Ner. fails with his nom. case), wise in a beneficient sense, (though probably meaning here merely 'the very wise'; he could not be expected to render the full compositum of the Av. in which, however, he saw, as did the Pahl.-δå-in the sense of 'knowing') —,[that is to say, wise, or 'discriminating' in reference to what is righteous conduct], bestowing pleasure in proportion to one's own[1] desire, [that is to say, he affects others (or merely 'persons') with the most desired gratification[2]].

(4) Who hath made us, who hath fashioned us [as to bodily shape[3]], who hath[3] protected (us), who (is) more august[4] than the (other) Spirits.

(5) And I invite and complete (my ijisni) to the Gvahmana-named Immortal, [the Chieftain of (i.e. over) herds and flocks], and to the Immortal named A(r)šavahišta, [the Chieftain of (i.e. 'over') fires], and to the Immortal named Saharevara, [the Chieftain of (i.e. 'over') the seven metals], and to the Immortal (-rām) named Spindārmada, [the Chieftainess of the Earth], and to the Immortal named Avirdāda (see the masc(?)) [the Chieftain of (i.e. over) waters], and to the Immortal named Amirdāda, [the Chieftain (masc.) of (i.e. over) the trees, (the vegetable world)].

[1] Notice that this sva in svečč'- seems to refer back to hu- in huδa-, which in old Abesta-pahlavi would stand in a form which might also be read hva = sva = 'own'?

[2] So, reading rāmīnēt, not yehemtūnēt'.

[3] See the notes on the translation of the Pahlavi.

[4] Notice vṛhattaraḥ* for spentōtememo.

(6) And, I invite and I complete (my ijisni) to the body of the Ox, and to the Ox's Soul, and to the Fire of Hormijda, the one most closely approaching (us) from? (or better 'of') the Immortal Chiefs. [Two signs[1] are they (these two, the Ox's body and his soul(?)); for in this doubled[1] (union of two), these two (things) are attained, the burning coal and the light of the world beyond, and of that here[2].

(7) I invite and I celebrate (my ijisni) to the Day-Chieftains, and especially to that (time) the Hāuana-named-[one, since within the time of (that) time it is possible to approach by means of it (meaning that it is the signal hour for approaching) the early day-time (with its sacred ceremonies), the holy ritual chieftainess.

(8) I invite, and I celebrate, (my ijisni) to the one-named Sāūang'a also, [who is co-operative with the Haūna (the day-dawn) time, and who increases the herds of cattle], and the one-named Visi also I invite, the sacred Chieftainess of (the ritual) sanctity, [who is co-operative in the midst of the men (who are) mobads*, the highest (or 'best'?) Rulers].

(9) And (while) I invite (him), I celebrate to Mihira of the settled pastures, the thousand-eared one, the ten-thousand-eyed one, the Iaj(a)da of the spoken-name, [that is to say, his name is mentioned by means of this Dini (in the Mihir Yašt)], and to Ānanda (our joy) and peace and Āsvāda (the enjoyment of our food) [this is (the offering, ijisni understood) of the Iaj(a)da through whom (read yena) men (read manušyā(ḥ)) experience taste in eating].

[1] Does this dual show that we should read the Pahl. dayšak II (do), or is čihne really a locative absolute with dvitaye (see J², dvitiye(?)).

[2] One might somewhat phantastically conclude that the 'Ox's body' is the coal of Heaven, and his 'soul' the 'Fire of the earth' (*sic*).

(10) I invite and I complete (my ijisni) to the Rapīt'vina-named [one, the (transition) time of midday], the holy chieftainess of (the ritual) sanctity; (11) and (while) I invite I celebrate to the one-named P'redadārapsu, [who is co-operative together with the (transition) time of Rapīt'vina (so), and who increases the herds of cattle], and to the one-named Janda, the holy chieftainess of (the ritual) sanctity [who is co-operative in the midst of men who are teachers].

(12) And I invite and I complete (my ijisni) to the most excellent Sanctity (A(r)ša Vahišta), and to the Fire of Hormijda[1].

(13) And I invite and complete (my ijisni) to the Ujaierina-named one [the (transition) time of the later day], the holy Chieftainess of (the ritual) sanctity;

(14) And I invite and complete (my ijisni) to the P're-dadāravīra-named one also, [who is co-operative with the Ujaierina (day-) -time, and who increases the throngs of men], and to the one named Dehe, the holy Chieftainess of (the ritual) sanctity, [who is co-operative in the midst among the men who (are) the guardian chiefs of the heights[2] which belong to the world beyond].

(15) And I invite and I complete (my ijisni) to the Lord Burja (so following the error of the Pahl., for Av. berežatō), the Navel of Waters [the lord Burja is the Iaj(a)da of women, (he is) of the nature of Waters; that is to say, he is their pure-limbed source; and from this he is the navel itself of waters, even because from him is the seed of the water named Aruanda, by means of which (= where) handsome horses are bred]; and I invite also the (other) waters made by Majda.

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[1] Om. Ahura's Son.

[2] b'alā here = Parsi bālā. Better -patayaḥ with j*.

(16) And I invite and complete (my ijisni) to Aivišrū-t'rima and Aibigāia, [to (each one) named (severally thus); that is, to the time of the first half of the night], the holy Chieftainess of (the ritual) sanctity;

(17) I invite and complete (my ijisni) to the Phreda-dāravispa-hūjivasnī named one, the Chieftainess, [who is co-operative together with the time of the Aivišrūthrima; who also furthers the growth of all, root and fruit], and to the one named J̌arat'uštrotima, the holy chieftainess (*sic*) of sanctity [who is co-operative in the midst among the men who are Moibads and among the teachers of teachers].

(18) And I invite and I complete (my ijisni) to the vṛdd'is (*sic*, meaning 'to the frava(r)šhis as the future(?)) growth') of the saints, and (to those) of the women having throngs of men (i.e. 'of sons'?), and to the Prosperous Life of the Years.[1] (Omitting the gloss; was it added later than the date of Nēr.'s translation here?)

(19) And I sacrifice to the Forcible One, well put together, well-shot-up (*sic*), and to Victory by Hormijda made, and to the Stunning Blow which is accompanied with (an Increase of) Ascendant (with upward progress), and to the Iaj(a)da Baharāma;

(20) And I invite and I complete (my ijisni) to the one named-Ušahina[1], the time of the other (second) half of the night, the holy Chieftainess of (the ritual) sanctity;

(21) And I invite, and I celebrate (my ijisni) to the Bireja-(female)-named one [who is co-operative with the time of Usahina, and who increases the stores of grains, who (yā) is (also) beneficially active in the midst among men

[1] Ner.'s eye is rather on the Avesta Text for proper names.

who are overseers of the laws of towns[1]], and also to the N(a)mana-named one, the holy Chieftainess of the ritual sanctity [who is co-operative in the midst among men who are concerned with indoor occupations[2]].

(22) And I invite and I complete (my ijisni) to Šroša (i.e. to Sroša) the holy, of pious nature, and victorious, and the bestower of increase to the prosperity (or 'wealth') of the Earth [(yea) to Šroša, the Lord of Obedience[3]].

(23) And to Rašna, the pure [Rašna (is) the Lord of Justice] and to Astāda, the bestower of the increase of the prosperity (or 'wealth') of the land.

(24) And I invite and complete (my ijisni) to the Moons (meaning 'to the Moon-festivals'), the Chiefs of (the ritual) Sanctity (i.e. of Arša (Aša)), to the Moon within, (not yet come out in full), the Chief of (the ritual) Sanctity [which (last) belongs to the first good[4] five];

(25) And I invite and complete (my ijisni) to the Full-Moon, the Višaptat'a[5] also[6], the holy chief of Sanctity, [which belongs to the second good Five, which also belongs to the third good Five].

(26) And I invite and complete (my ijisni) to the Gahanbaras, the holy Chiefs; to the Gahanbāras (thus); [that is, to the creation times of the combined masses of the

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[1] Not in the Av. Pahl. or Pers.; the laws of towns and townships would consider 'agriculture'.

[2] Not in the Av., Pahl., nor Pers.

[3] Not in the Av., Pahl., nor Pers., but note well the abstract idea fully recognised, if adeša- were meant. Or did Ner. originally write deša-patim, deša as = 'district', 'province', recalling the foregoing b'ūsamb'ūteḥ = gehān. Notice however that this adeša- was and is quite additional, while its significance is sound and pronounced.

[4] Lit. 'best' = 'good', because the moon would be 'on the increase'.

[5] Close to the Avesta.

[6] Seeming to distinguish, or seeing the meaning.

creatures], even to the Maidiui-jarama-named One, the holy Chief of Sanctity [the creation time of the sky[1]];

(27) And I invite and complete (my ijisni) to the Maidiušama-named One, the holy Chief of sanctity [the creation-time of the waters[1]];

(28) And I invite and complete (my ijisni) to the Paitišahahēm-named One, the holy chief of sanctity [the creation-time of the earth[1]];

(29) And I invite and complete (my ijisni) to the one named aiāt'rima, [the creation-time of trees, the season which reverts upon the down-passing summer-time (the autumn), and the seed-depositing time (of animals); that is, the deposit of the seed of horses and of the herds takes place in it, the holy chief of sanctity];

(30) And I invite and complete (my ijisni) to the One-named Maidiāiri (so, whether as if formed from a -rin, or what is more probably correct, merely showing an ending in Pahl. ı as = a Pahlavi ya, ı = y with inherent a; so, we should read -dyāirya), the holy chief of Sanctity [the creation-time of the herds of cattle[2]].

(31) And I invite and I complete (my ijisni) to the one-named hamašpat'maedaem[3], the holy Chief of sanctity, [the creation-time of the men, of the ten tribes (hardly, 'of the ten-fold birth', still less probably 'of all the ten metres (*sic*)'). The characteristic of the hamašpat'maedaem[3] (so here(?)) is the installation (the gift) of all the military hosts[2]].

[1] Not in the Av., Pahl., nor Pers.

[2] Nothing corresponding to this in the Av., Pahl. or Pers.

[3] Either a blunder for -maedaešem, or the 'e' of -dae- represents a lost Pahl. ı = y with inherent a, so '-maedayam', from the accusative singular.

(32) And I invite and I complete (my ijisni) to the Yearfestivals, the holy Chiefs of Sanctity.

(33) And I invite and I complete (my ijisni) to all the Chiefs who are Chiefs of the ritual, the three and thirty[1] who are neighboured (closely situated) around the time of the Hāūana, and who appertain to sanctity, the most excellent (reading-asya; see elsewhere) incalculated by Hormijda upon Jaratʿuštra and by Jaratʿuštra proclaimed within this world.

(34) And I invite and I celebrate (my ijisni) to the Lord Mihira, the greater (the greatest) one, the indestructible one, the holy, — [((the word) 'asau' (= 'he') is to be understood here, (this to defend his singular number))], — and to the stars, the creatures of Spanāmanio* created by Hormijda (seeming to desire to identify Spanāmainio* (*sic*) with H).

(35) And celebrating I invite the Star Tistara, the clear (meaning, 'the splendid'), [the 'rain-Star'], and the Moon which has the seed of herds; and to the Sun, the sharp-shining (scintillating), of the swift horses, (representing) even[2] the two eyes (ločane, acc. dual neut., or else 'it being the eye' loc. sg. neut.) of the Lord, the Great Wise One. And, (inviting I celebrate) to Mahira the King of the villages, or dwelling places (meaning 'the Provinces'). [Except the Amišaspinta[3] (but perhaps meaning the other expression 'beyond', 'more than' the 'Amišaspinta') he is the greatest King over the dwelling places of the world.]

(36) And I invite and celebrate (my ijisni) to the chief of (this particular) day (on which this sacrifice is celebrated;

[1] No reference here to utensils for the sacrifice, as in the Persian supplementary gloss, at places.

[2] Or 'and'.

[3] Note that ç = š spells š, with Nēr.

see Ahura Mazda named by the original, the Pahl. and the Pers., Auharmazd being the name of the first day of the month, there mentioned to represent the others.)]

(37) And I invite and I celebrate [to the Lord of] this particular Month, (the original, the Pahl., and Pers. mentioning the Frava(r)šis, who lent their name to the first month.)

(38) And I invite and I celebrate (my ijisni) to thee, O Fire, son of the Lord, the Great Wise (One), together with all the fires.

(39) And I invite and celebrate (my ijisni) to the better (meaning the 'good', 'not unclean') water, [the one name-branded (i.e. especially known) as that which exists] in the tree, and to all the waters made by Mažda (and so not unclean) [as once pronounced[1]], and to all the trees by Majda made.

(40) I invite and I complete (my ijisni) to the Manthra-word, the holy chieftainess of Sanctity, who (or 'which' possesses and expresses) the desire (*sic*) of the Lord (*sic*); [that is to say, the desire which acts with the mind in a manner harmonious with the Lord; that is to say, I invite] the Law against the Devas — from them dissevered)[2], the purer, the Jaratʻuštrian Law, the prolonged Surviving-over (the long handed-down Tradition), [the spiritual doctrine], and the Dīni, even the good Maždayasnian (Lore in its entirety) [in a single especial function (or meaning merely 'this passage is to be recited once')].

(41) And I invite and I complete (my ijisni) to the Hošadāstara[3], the Majda-made, the glorious with sanctity.

[1] See the Pahl. where yekbāragī seems to be merely a rubric.
[2] The Vendīdad.
[3] Here Nēr. has the Pahl. rather the original in his eye.



[This (is) the mountain which keeps, or puts the intelligence[1] of men in its place (that is to say, 'keeps' or makes it sane), and protects it], and to all the mountains glorious[2] with sanctity, and endowed with (or 'full of') sanctity, and Majda-made (i.e. not of Satan's creation).

(42) And (celebrating I invite) the Glory of the Kings, by Majda-given, even the unseized[3] glory by Majda-given [(this is) the glory which dwells with the preceptors[4], and which it is possible to make one's own by attention to duty and by good zeal (in study)].

(43) And I invite, and complete (my ijisni), to Aršišvang'a, the good (read uttamam)[5], [the good Wealth; and his (NB.) goodness is this, that he effects the protection and friendship (friendly source and influence) of the wealth of the good, of all indeed who keep their wealth through (or 'in?') the possession of Hormijda, and on account of the benefit (or 'for the use') of the good (He A-(?)) keeps their enemies at a distance.]

And I invite the Good Knowledge of the End (i.e. of Heaven[6]), [the good Perception, and the good Opportunity of (or 'Station for') Perception; and the Glory and Benefit by Majda given.

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[1] Not in the Pahl. nor Pers.

[2] See the Av. and Pahl.

[3] See, faržānakih.

[4] This from mistaking the Pahl. text for 'herbadih'.

[5] Notice that Aršišvangha is here masculine.

[6] Av. čištōiš = ī farzanakih = nirvaṇajñanam, while Av. ereϑē is rendered by a res (or 'reϑ'); Nēr. suggesting čittam for it. Av. ras in rasāstātō, is rendered with a ras which Nēr. understood as čitta, seeming to be confused, looking back to the first Pahlavi r-s = ereϑē, apparently regarding the meanings of the two r-s (or of r-ϑ and r-s) as identical. Nēr. does not suggest our r-s = rās = 'the way' which seems cognate with his -stitim in the sense of 'path to stand on', 'opportunity'. -astato = astešnīh = -sťitim. Ner. did not read khadītūnešnih for astešnih.

(44) And I invite, and I complete (my ijisni) to, the good blessing-word of the good ones, and to the good man (himself), even to the lajtaida of the sanctified ones most powerful and stout, most excellent with the mind; (i.e. mentally) [(even) unto the curse; so meaning[1]. The blessing of prayer of the good ones is double, — one (part of it is) with the mind, and one with the word; and the blessing with the word is the most powerful; and the curse with the mind is the most powerful. The blessing of the good ones passes three times on the same nights over all the bodily world, for the purpose of protecting it, and the property which they earn by honest means, — of this the blessing of the good ones is the protection[2]].

(45) And I invite, and I complete (my ijisni) to, these places (or 'stations'), and districts, and (grazing) forests[3], and to the houses, and to the stalls ((?) of the cattle), and to the waters[4], and to the lands and to the trees, and to this earth, and to yon heaven, and to the holy wind, and to the stars, moon and sun, even to those objects which are without end, the sharply-burning (celestial ones) self-disposed (or, 'lit. self-given'); [and their self-given (?) quality is this; that it is possible for them to act (them) selves by themselves], and to all the creatures of Spanāmaino* holy, male* and female*, (chieftains and) chieftainess* of (the ritual) Sanctity.

(46) And I invite and I celebrate (my ijisni) to the greater[5]

[1] Notice Ner.'s emphasis upon this important suggestion which he has been chiefly instrumental in handing down.

[2] Different wording elsewhere.

[3] Notice araṇyani for gāōyōit, gaoyaoitinām. J[4] has gavam after araṇyani.

[4] Notice that -hvarenanām = -χvar does not seem to be rendered by Ner. Did these terms all exist in his MSS. before him?

[5] See the Pahl. and Pers. The word berežato is not here a mistake.

(meaning 'greatest') chief who is that of sanctity (as the ritual Law); and to the chiefs of the (day-) times, and of the days, of the months, and of the Gahanbāras, and of the years, who are in the chieftainship of (the ritual) sanctity over (or 'as regards') the ritual chieftainship of hāuana.

(47) And I invite and I celebrate (my ijisni) to the Increasers (meaning to the 'prospering Frava(r)šis (fravāhars)') of the Saints, of the most mighty[1] ones, the over-powerful[1] ones, which are the vṛdd'i's of those related to (i.e. of?) the Early Lore, to the increase-giving (fravāhars) of the ninth-descent-cousins; and to the increase-giving[1] fravāhar of one's[1] own[1] soul.

(48) And I invite and complete (my ijisni) to all the Chiefs of the (ritual) sanctity.

(49) And I invite and complete (my ijisni) to all the beneficent Iaj(a)das, (who are) active in Heaven and on Earth, and who are to be worshipped and to be praised from sanctity the best (i.e. in accordance with (and 'in company with') A(r)ša Vahišta).

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(50) O Hāūna-named One [sacred ritual hour of the morning-time], holy Chieftainess of (the ritual) sanctity,

(51) O Sāūaṅg'a-named One, co-operative with Hāūna, holy Chieftainess of (the ritual) Sanctity,

(52) O Rapit'vina-named One, (sacred) time of the midday, holy Chieftainess of the ritual sanctity,

(53) O Ujairina-named One [time of the afternoon], holy Chieftainess of (the ritual) Sanctity,

[1] See the notes on the Pahl.

(54) O Aiviśrūt̆rema[1]-Aibigaia-named Ones, [times of the first half of the night], holy Chieftainess of ritual,

(55) O Uśahina-named One, [time of the latter half of the night], holy Chieftainess,

(56) if I have injured thee (each one of you),

(57) if by thought, if by word, and if by deed,

(58) if with intention, and if without intention, [through want of care[2]],

(59) As such I praise thee (meaning 'each one of You') forth on this account (the more); I invite thee (each of You more) ardently; [that is, I make (the invitation) two-fold[3] more again the equal (of my duty), if toward thee in this I have stumbled as regards thy sacrifice and praise.

(60) O all ye greater Chieftains, holy Chiefs of the (ritual) Sanctity [(here addressing you together, as if) with comprehensive understanding(?)],

(61) if I have offended you,

(62) if with thought, if with word, and if with deed,

(63) if with intention, and if with inattention, (through carelessness),

(64) for that therefore I praise you forth; ardently I invite you; [that is, I make you again more and doubly (worshipped)], if I have offended you in this, as to what is your ijisni, and your praise!

(65) I declare (that is to say, 'I here solemnly again profess') the Mājdayasnian (Creed), the Jarat̆uśtrian, the anti-demon one, the one with Hormijda's system, [that is, I pronounce it (here) in the midst of the sinners (sinful repudiators), (but possibly, or more probably, meaning 'I de-

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[1] I do not think locatives are meant.

[2] So, with interest explaining the Pahl.

[3] Reading-taram.

clare it (to be) in the midst', i.e. 'as if between the issues'; i.e. 'I interdict it, repudiating it'); see e. g. Y. 49, 3; Gāϑas, pp. 308, 579];

(66) (and I declare it) for the propitiation and for the praise, for the veneration, and renown of the one named Hāûana, the chieftainess of A(r)ša, [the morning-time],

(67) for the propitiation, praise, veneration, and renown of the one named Sāûaṅg'a [who is co-operative with the time named Hāûana, and who increases the herds of cattle], and of the Visi-named[1] one, the holy chieftainess of ritual sanctity, [who is co-operative in the midst among moibad men],

(68) and for the propitiation, praise, veneration, and renown of the (separate) Day-times-Chiefs and of the Day-Chiefs (in general), and of the Month-Chiefs, and of the Gahaṁbārd-Chiefs, and of the Year-Chiefs.

[1] Vīsi; does the i point to the Pahl. sign = ī, or y(a)?

Parsi-persian Text Transliterated.

Parsi-persian Text translit. Daǵvat mi-kunam u tamām (mī-) kunam (Dādār i Hormuždǎ -rā, kū ū-rā daǵvat mī-kunam u ū-rā ažn (ižn) mi-kunam) o ((?) dar yā 'bih') in yažišnī; ku (in yažišnī) bun-rā bih kunam [ ] (u ažaš yaǵni až in yažišnī) sar (ham) bih kunam (hamčunin nevištah yaǵni in yažišnī-rā āγāž mi-kunam u bih āχir mi-rasānam yaǵni ū-rā kullī mī-pardāžam kū daǵvat mi-kunam, ažn (ižn) mi-kunam)] Dādar i Hormužd-rā i nūrmand i χvarahmand, i bužurg [pah tan] u buland [pah arj] u niktar [pah didan (kū in-rā ažn (ižn) mikunam dar, yā bih*, in yažišni . . .)],

(2.) i saχtar* [saχtar pah kār (u) saχtar (pah) ḥukm] i χiradtar (čūnin yaǵnī χiradmandtar) [i dānātar (yaǵni dānišmandtar)] i nik-gōhartar (čūnin yaǵni nik-nihādtar*), [kūš andām* (*sic*) yak andar dū (?) paivastah-tar* (*sic*) (yaǵni bā ham bih-yak-digar χub paivastah-tar* (čunin va amma in maǵni ḳadri iḥtimāl u šā'ibah* mi-dārad], až ṡavāb* (injā čūnin) bālātar (yaǵni ǵalitar) [až Ardibahišt (yaǵnī až barāī i ṣifāt i χūd až Ardibahišt afrāχtah-tar* (*sic*) ast), ast kih bad-in-raviš guyad ku až Īžadān kih-šān tan ṡavāb* ān i meh], (. . . in Dādār až barāī i kār u inṣāf i χūd bisyār saχt ast . . . . u ū-rā daǵvat mī-kunam . . .)],

(3.) i nik-dānā [(ān i) Ahōrmužd i nik-dānā] u i murād* rāmišnī*¹), [kū kasān pah bāyast pah rāmišni rāmenid-hed**) (?)

*¹) Perhaps merely rāmēnīd-hed; but it looks like a rāmišn-hend (?); 'hend' at times equals Pahl. -and in the Pahlavi text of this MS. **) Readers need not to be reminded that the importance of this document consists entirely in the light which it sheds upon the original Avesta through the Pahlavi and Sanskrit versions. It is in no respects written in fluent or colloquial modern Persian. The sequence and also the forms of the terms are moreover here especially distorted throughout by the necessity of following those of the originals. (Ažn, or ižn, is in the last gl.)

(*sic*) yaʿnī ašχāṣ-rā až barāi i χvāhiš u muḳtaziyāt i išān tafrīḥ ham u razāmandı mı-numāyad u išān-rā šādmānī mī-kunad)],

(4.) kih mā dādah hastīm až aš, mā āfrīdah hastım [(kū, yaʿnī) tan-gīrandah ažaš (hastım)] (ažaš(?)) parvard (yaʿnı parvardah) hastım kih až mınūān afžūnītar (yaʿnī afzūnī-dihandahtar) [Ahōrmužd].*[1]

(5.) Daʿvat (mi-*) kunam u tamām (mī-) kunam Vahman (Bahman -rā*[2]) u Ardıbahišt u Šaharēvar u Spendarmād u Xōrdād u Amerdād (asmā' i firištagān ı pešravān i malā'ık i muḳarrabān),

(6.) [ ] ān i Gōsfendān Tan* u ān i Gōsfendān Ruvān, u Ataš i Ahōrmužd i rasandahtar yaʿnı až ān* (?) (až dıgarān) Amšasfendān (ast, yaʿnī ū kih bih* madad i parastandagān i χūd žiyādah až dīgarān firištagān taḳarrub numāyandah ast) [χaṣlat i īn ast čih ō (yaʿnī kih dar) har dū rasīdah ēsted (yaʿnī ast) ō*, (yaʿnī dar*), minu u gētī i raušan* (dar īšān i har du rasıdah ast)].

(7.) Daʿvat (mī) kunam u tamām (mī-) kunam Hangām* (sā'āt yaʿnī aūḳāt i maχṣuṣ i muḳaddas dar bayn u ẓarf i yaum) i θavāb* bužurg (-rā) u Hāvan i ašō (i muḳaddas) i θavāb* bužurg (-rā sā'āt dar miyān i (bayn uṭ-) ṭulūʿ i āftāb u nımrūz, ẓuhr ḥiṣṣah u ʿarṣah i avval i aūḳāt i rūž).

(8.) Daʿvat (mī-) kunām u tamām (mī-) kunam Sāvang-rā [i mīnū i avā, yaʿnı' bā, Hāvan hamkār ast] u Vīs-ham (ism i χāṣṣ*) i ašō (i muḳaddas) i θavāb* bužurg [u mardumān* andar χvēškārī (yaʿnı andar ṣāḥibī) i rad (yaʿnı i dānā, yaʿnı andar intiẓām u tadbır i Dastūr i Dīn)].

(9.) Daʿvat mī-kunām u tamām mı-kunam Mihr* i ṣāḥib i dašt (-rā) i hažār gōš, u dah-hažār čašm [ažaš hažār gōšaš*[3]) ın kūš III + II = V (sih + dū) ṣad mīnū ō sar ((*sic*) bar sar)

*[1]) Notice this more original variant 'Ahōrmužd', whereas Hōrmužd often appears.

*[2]) The 'rā' seldom appears in this MS. Bah, or bih; ba, bi = Pahl. barā.

*[3]) Hardly gōšī here.

(i ū mī-) nišīnand [u ažaš kār i gōšaš (mī-) kunand kū īn šinav u ān šinav (mī*-kunand); ažaš dah-hažār časmaš* (*sic*) in kūš III + II = V (sih + dū) hažār mīnū ō sar (bar sar i ū mī-)nišīnand [(u ažaš) kār i čašm* (mī-) kunand kū īn bīn yaʿnī bih bīn (hamčūnīn nevištah), ānič* (ānham) bīn (yā bīnā mī-kunand) tā Mihr i čašm i dū u gōš i dū] i guft šem izad . . .; [kūš šem pah īn dīn guft ēstēd (yaʿnī ast) u Rāmišn (? Rāmišnī*?) Āsānī (yaʿnī razā) [ān mīnū i kih mījah* ((?) yaʿnī mižah*) i χūrišn* (mī-)dānad pah rāh i ū; (yaʿnī vaktī kih šaχsī mižah i χūrišn-rā (mī-)dānad īn pah rāh i ū mī-šavad (čūnīn dar ʿibārat i tarjumah i lafẓī* kih rāij ast, ḥiss i żāʾikah i χūb, hamčūnīn āvardah;—va ammā īn maʿnī χailī maškūk u bī-sabat ast, dar har ḥāl bih żaʿm i muṣannif)].

(10.) Daʿvat (mī*-) kunam u tamām (mī-) kunam Rapiθvin* i ašō (i mukaddas) i ṣavāb bužurg.

(11.) Daʿvat mī-kunam u tamām (mī-) kunam Frādādār-fšuh [mīnū i avā, yaʿnī bā, Rapiθvin* hamkār u ramah* i gōsfendān bih avažāyēnēd (afžāʾyad; kū katiʿ ramah u ʿallah-rā afzūn-numāyandah (ast)] u Zandič ((?)-ham) i ašō (i mukaddas) i ṣavāb bužurg [ ].

(12.) Daʿvat (mī-) kunam u tamām (mī-) kunam Ṣavāb i Buland u ātašham* i Ahōrmužd [ ].

(13.) Daʿvat (mī-) kunam u tamām (mī-) kunam Uzērin i ašō (i mukaddas) i ṣavāb bužurg.

(14.) Daʿvat mī-kunam u tamām (mī-) kunam Frādādār i vīr (yaʿnī χalḳ i insān māl i mā-rā taraḳḳī dihandah) [mīnū(-ī) i avā (bā) Ūzērin hamkār kih ramah (yaʿnī guruh*) i mardumān* bih avžāyēnēd (?) bih jā i ʿafžāʾyadʾ?)], u Matā-ič (-ham) i ašō (i mukaddas) i ṣavab bužurg [u mardum andar χvēškārī (yaʿnī andar intiẓām u ḥukmrānī) i hervad (*sic*, herbad)].

J*

(15.) Daɛvat (mı-) kunam u tamām (mī-) kunam Burž* i ṣāḥib [ ] i Avān (?) Abhā) Nāf u Ab-ham i Ahōrmuẓd-dād.

(16.) Daɛvat (mı-) kunam u tamām (mī-) kunam Aīvısrū-ϑrim i Abıgayah (*sic*), i ašō (i mukaddas), i ṣavāb buẓurg.

(17.) Daɛvat (mı-) kunam u tamām (mı-) kunam Frādā-dar-i-Harvisp-Hužāyišnı* [bıχ u ϑimar] u Zartūstrōtūmič(-ham) i ašo (i mukaddas) i ṣavab bužurg [u mardum andar χveškārı (yaɛnī andar intiẓam i mobadān) mōbad].

(18.) Daɛvat (mī-) kunam u tamām (mı-) kunam ān i ašōān* Fravahar i žanān i mardān* ramahhā [i ārdā fravaš i mardumān (čunın dar ın dast-χaṭṭ i nā-tamām yā χarāb-kardah, yaɛnı ... Fravahar i žanān ... -rā daɛvat mı-kunam ... kih až kuvat i raḥmat i ānhā žāriɛın(-ān)* žamın-rā žarāɛat mı-numāyand, (hamčūnın āvardah, va amma bisyār šubhat* mı-dārad) u ānčih i Sālhā Nık-Māndan [kū (vaktı) kih (šaχṣı) andar sāl pah nıkī i veh šāyad žıstan (ın) pah rāh i ū (maḥžān mı-šavad)],

(19.) u Himmat i nık-āfrīd (yaɛnī āfrıdah) i nık-rust(-tah) [u Pırūž(garı)* [ ] i Ahormažd-dād u Nā-bud-kunandah (u ān i) pah Bālā-ravandah (yaɛnī bar ɛulūv* ravandah) [u Varharām yaɛnī Fataḥmandī bih tasvıd i maɛmūl dar žabān i kadīm i Avesta neviṣtah) Īžad, hast kih Āštad-rā (yaɛnī Rāstī ta-jassum (?) šaχṣıyat,* ((?) *sic*) numūdah u bih taur i firištah) Īžad mī-gūyad].

(20.) Daɛvat (mī-) kunam u tamām (mī-) kunam Hūšīn ((?) Hūšahin, sāɛāt dar miyān i (bayn un-) nīm-šab u uṭ ṭulūɛ i āftāb), i ašō (i mukaddas) i ϑavāb* bužurg.

(21.) Daɛvat (mī-) kunam u tamām (mī-) kunam Burj (Bereja*) [ı minū i avā (yaɛnı bā) Hušīn* (?) hamkār u ramah (čūnīn yaɛnı maḥṣūl* i ɛallahhā* ((?) i ɛallat) bih afžāyēnēd* (yaɛnı mı-afžā'yad), u Mānič (-rā malak i ḥāris i kamtar, pāsbān dar

manžil aĉāš* i χānah-rā mahfūz* dārandah) i savāb bužurg [(u) mardum andar χvēškārı i dādār* (yaɛnı andar intizām i dastūr)].

(22.) Daɛvat (mī-) kunam u tamām (mı-) kunam Srōš i ašō (i mukaddas-) [i nık-rust(ah*) [ ] jāī i bandag(ı)] i pırūžgar* i frādādār* i jihān (afžūnı u tarakkı-farā(?)-dihandah i mulk i mā),

(23.) u Rašnah i rāst [hend, (?) yaɛnı (ū) hast) īžad i Rašnah-ŋām* (i veh kih) ažaš dānāı u rāstı] u Aštād i frādādār (farā tarakkī dihandah) i jihān u puštıdādār* i jihān.

(24.) Daɛvat (mī-) kunam u tamām (mı-) kunam Māh i ĉavāb* bužurg u Andar-māh i ašō (i mukaddas) i ĉavab* bužurg [panjah (*panj) i avval].

(25.) Daɛvat (mı-) kunam u tamām (mī-) kunam Purmāh u Tamām-māh* i ašō (i mukaddas) i ĉavāb* bužurg [panjah (? panj) i (dū) dadıgar (duvum*) u (sih) sadıgar (sıv(y)um*) (u ažn (ižn) mı deham . . .)].

(26.) Daɛvat (mī-) kunam u tamām (mī-) kunam Sāl [i gahambār] (ism i χāss i fusul i šas i mukaddas kih dar bayn u zarf* i īšān āfrīniš i χalk bih* vafk i ɛakīdah i makbūl uftād) i ĉavāb* bužurg* u Mēdyōžarem (hangām i āfrīniš i āsmān) i ašō (i mukaddas) i ĉavāb* bužurg;

(27.) Daɛvat mı-kunam u tamām (mı-) kunam Mēdyōš(h)em i ašō (i mukaddas) [hangām i āfrīniš i abhā] i ĉavāb* bužurg;

(28.) Daɛvat (mī-) kunam u tamām (mı-) kunam Paitiš(h)em* (hangām i mukaddas i āfrīniš i žamın (hamĉūnın āvardah) i ašō (i mukaddas) i savāb bužurg;

(29.) Daɛvat (mī-) kunam u tamām* kunam Yāĉrim* (hangām i mukaddas i āfrīniš i urvarhā) pah? . . . i firōd gardad (?) ayyām (-rā (?)) . . .; (ınjā χatt i dast-nevištah bisyār maškuk yā χarāb kardah bih žaɛm i man ast . . .; yaɛnı Yaĉrim* kih firod

gardiš i ayyām-rā mī-āvarad; yaɛnī gardiš i sāl-fuṣūl bih ṭaraf i pāyiž mī-āvarad, [(gūyad kih) gāvnar āb i inžāl (yā iχrāj-kardan ān vaḳt mī-uftad) [andar (ū mī)-āyad] i ašō* (i muḳaddas) i θavāb* bužurg;

(30.) Daɛvat (mī-) kunam u tamām (mī-) kunam Medyārem (hangām i muḳaddas i āfrīniš i gōsfendān) i ašō (*sic*) i θavāb* bužurg;

(31.) Daɛvat (mī-) kunam u tamām (mī-) kunam Hamaspaθmēdēm* i ašō* (i muḳaddas, hangām i āfrīniš i mardumān u sāīr i jāndārān) i ṣavāb bužurg.

(32.) Daɛvat (mī-) kunam u tamām (mī-) kunam Sāl i ašo* (i muḳaddas) i ṣavāb bužurg.

(33.) Daɛvat (mī) kunam u tamām (mī) kunam tamām ōšān* (ānān) Bužurg kih hend ṣavāb radī* XXXIII (sī u sih) naždīk i pīrāmun Hāvan, kih hend, Ṣavāb i Buland i (kih) Ahōrmužd* frāž āmûχt [ō (bih*) Zartušt] u Žartušt frāž guft [kū čūn* bāyad kardan].

(34.) Daɛvat (mī-) kunam u tamām (mī-) kunam ṣāḥib, Mihr-Īžad i buland i bīmarg i ašō (i muḳaddas) u sitārah i Spentā Mīnū pēdāyiš,

(35.) u Tištar sitārah i nūrmand u χvarahmand [hend (yaɛnī hast)], u Māh i gōsfend tuχm u āftāb i tīž*-asp i čašmah* -[-āb(?)], i Ahōrmužd-dād, u Mihr-Īžad i šahrhā pādišāh, [u judā až amšāšfendān ān i meh, u bar Īžadān i gētīhā (i dunyavī yā ɛālamī) χudā];

(36.) Daɛvat (mī-) kunam u tamām* kunam Ahōrmužd* i rāyōmand* i nūrmand.

(37.) Daɛvat (mī-) kunam u tamām* kunam ašōān* fravahar.

(38.) Daɛvat (mī-) kunam u tamām kunam, tū Ātaš i Ahōrmužd pusar, (yaɛnī pedā-kardah (ī pīšīn)), [tū kih pah (īn) īžišnī (*sic*, yažišnī) hast(ī)] avā (bā) tamām ātašhā.

(39.) Daǵvat (mī-) kunam u tamām* kunam āb (-hā) i veh [i nām-bih-nām pah žōr] u tamām [ ] āb i Ahormuẓd-dād [pah yakbāragī*] u tamām [ ] urvar* i Ahōrmuẓd-dād [pah yakbāragī*].

(40.) Daǵvat (mī-) kunam u tamām (mī-) kunam Mān-ĉraspend [yaǵnī Mahrspend*] i ašō (i mukaddas) i murād* i dil*[1]) [kūš murād* i (pah) mīnišnī* avā (bā) ān [ ] (mahrspend (*sic*)) rāst (ast); hast kih bad-īn-raviš gūyad kih ān ĉih(-ham) kasān (mī-gūyand) bad-īn-raviš(ham) bih kunand], u dād i judā-dēv u dād i Zartušt [har (dū) yak] u dīr Bar-Ravandah ((*sic*), ism i χāṣṣ) [mīnū i spend] (u) Dīn i veh i maždyaštān (?) [pah yakbārīgī*].

(41.) Daǵvat (mī-) kunam u tamām (mī-) kunam Kūh i Hūšdāštār i Ahōrmuẓd-dād i ĉavāb* āsānī, u tamām ham kūh i ĉavāb* āsānī [i pur-āsānī] i Ahōrmuẓd-dād,

(42.) u Kayānīān (*sic*) χvarah i Ahōrmuẓd-dād u ānič (-ham-(ān ĉih(?))) i hērbad (*sic*)*[2]) χvarah i Ahormuẓd-dād [χvēškārī i aĉūrnān ažaš*[3]) ((?) *sic*) herbadī īn kū pah farhang o (bih) χvēš šāyad kardan; (až īn lafẓ* yaǵnī 'farhang' bih vuzūḥ paivastah ast kih kalimah i 'hūš' īnjā bih maǵnī ī ǵāḳil i žihn* u* ǵair(ah) bih istiǵmāl yaftah ast)].

(43.) Daǵvat (mī-) kunam u tamām (mī-) kunam Aršiš-vang* [i veh] u Faržānah i veh u rāh (?) i (veh u rāh i) ḳā'im i veh u nūr i fayidah) i Ahōrmuẓd-dād.

(44.) Daǵvat (mī-) kunam u tamām (mī-) kunam nīkān u vehān Afrīn u nīk ham mard i ašō (i mukaddas) u ānič (-ham-(ānĉih(?))) i ǵālib [i tuvānā (tavanā); i dahm i Avar pah

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*[1]) Notice here the divergence from the aχū of the Pahl., this latter being confirmed by the svamin of Ner. The Persian translator hesitates below not rendering the second aχu.

*[2]) So it seems with the Pahl. See however, Ner.'s agṛhītam, though in his gloss he has alternatively ăčaryais, but see the original.

*[3]) Pahl. afaš, not ažaš.

Minišni*[1]) Īżad (hamčūnīn nevištah va amma χailī bī-sabab mi-numāyad maʿnī i muhaḳḳaḳ injā dar kitāb i Avesta i ḳadīm nifrīn-gū'ī, yā laʿnat-kunī, Īżad hamčūnīn ast).

(45.) Daʿvat (mī-) kunam u tamām (mī-) kunam ōšān* (ānhā*) jāī u deh u dašt u makān u ābχūr u āb u żamīn u dariχt u īn żamīn u ān āsmān ham (u) bād ham i ašō (i muḳaddas) u sitārah(-gān*[2]) u māhtāb u āftāb u ānič(-ham(-čih(?))) i bīšumār raušanī (anvār) i χūd-dādah [hōmand (*sic*, ?, hast = yaʿnī) [ ] īn kū har kas* (yaʿnī har kudām raušanī (?)) χūd ō (bih) χvēš (mī-) kunand, u tamāmič (-ham) ān i [ ] Spēnā (*sic*) Mīnū pēdāyiš i ašō* (i muḳaddas) i ṣavāb bużurg [and].

(46.) Daʿvat (mī-) kunam u tamām (mī-) kunam sardar i bużurg kih ašō* (*sic*) [ ] sardārī i Rūż u Hangām u Māh u Gahambār u Sāl kih and ṣavāb bużurg pah Hāvan sardārī.

(47.) Daʿvat (mī-) kunam u tamām (mī-) kunam (ān) i ašō* Fravahar i ġālib i bisyār zōrmand* i pūryōdkēšān* Fravahar (u) nażdīkān Fravāhar (yaʿnī yażdān* i χānagī) [F.**) i zōtī(ham)] ān i χvēš ruvān Fravahar (yaʿnī F. i šaχṣ i maχṣūṣ kih dilvaḳt ḥāżir bāšad kih aż ḳibal ī ū (-aš) īn namāż kardah mī-āyad).

(48.) Daʿvat (mī-) kunam u tamām (mī-) kunam hamah ān i ṣavāb sardārī.

(49.) Daʿvat (mī-) kunam u tamām (mī- kunam) tamām ān i veh-dādah (*sic*) ī(ya)żad* i mīnū ū kih ič (-ham) i gētī kih and (bāšand) yażišnmand, niyāyišnmand aż ṣavāb i buland [kū pah nikī ō ((?) 'bih') bāyad yaštan (min(?) γan(?) = aż(?)*[3] barāī i) išān myażd-niyāż ō ('bih') kardan.]

*[1]) Nēr. alone gives us the true sense here with his šapam ity artʿaḥ . . . šāpašča manasā bališṭʿataraḥ.

*[2]) Sitārahha (*sic*) is written; read sitāragān.

*[3]) Af- was again, as so often, misread as aż-.

(50.) Hāvan (aī Havan) i ašō (i mukaddas) i savāb rad (yaǵnī sardār u bužurg Gāh i Hāvan i ašō u až ašōī* rad u sardār),

(51.) Savang i ašō (i mukaddas) i savāb sardār [hamkār bā Gāh i Hāvan],

(52.) Rapiǵvin i ašō (i mukaddas) i savāb bužurg,

(53.) Užērin i ašō (i mukaddas) i savāb bužurg,

(54.) Aivisrūǵrim i Aibigāi* (*sic*) i ašō* (*sic*) i savāb bužurg,

(55.) Hūshahīn i ašō* i savāb bužurg,

(56.) (vaktī) kih až man tū āžardah hastī (bāšī) [hast (? yaǵnī) vaktī kih tū-rā) har kas (kih) and (kih bāšad) āžardah ēstēd* (*sic* bāšad) [kūš in čiž* dastōbarihā guftah (ast; kū až Dastūr rasmān* bih hič vajh bih iχtiyār i χūd magar dar aǵnā'* i avāmir i rasmī fakat bih taur i bi-jā āvardan i rusūm i yažišnī),

(57.) u kih pah minišn u kih pah gōbišn u kih pah kunišn (yaǵnī čih īn čih ān),

(58.) u kih pah χvāhišn [pah nigarišn (ǵamdān, dīdah dānistah)] u kih pah bī-χvāhišn (bī-kasdan*) [pah fāyidah (čunīn sahv(ān) yaǵnī vaktī kih tū az har kas kih bāšad āzardah bāšī)],

(59.) ān i tū (rā) pah ān bisyār sitūdam (*sic*) (mī-stāyam yā χvāham situd) u bih ((?)pāī dar pāī) ō ((?)bih jānib i) tū (žiyādah) daǵvat mī-kunam [kūt χvāhiš*) ((?) χvāniš (?) u dīgar bār nīz (χvāhish (? χvāniš) -yak bār yā dīgar bār nīž-) bāž (mī-)kunam (vaktī) kih až man tū pah ān bih ranjīdah hastī (bāšī) kih pah yažišn u niyāyišn.

(60.) (Aī) Sardārī* i tamām i bužurg, i ašō (i mukaddas) i savāb bužurg* (*sic* sardārān (?) ... bužurgān (?)),

(61.) (vaktī) kih šumā āzardah (hastēnd (? *sic* = Pahl. hōmand (? *sic* -bāšīd*), -āžardah-īd),

*) So, reading bāšīd; the MS. has hōmand = hastēnd (*sic*).

(62.) kih pah minišn*, kih pah gōbišn* (?), u kih pah kunišn,

(63.) kih pah χvāhišn, kih pah bī-χvāhišn,

(64.) ān i šumā pah ān bisyār (žiyādah) sitūdam (yaʿnī mī-stāyam) bih (? = pāī dar pāī) ō (? = bih sūī i) šumā (žiyādah) daʿvat (mī*-) kunam (vaḳtī) kih ān* i* šumā ranjīdah (-īd, -bāšīd) pah yažišn u niyāyišn [ ].

(65.) Bih-gūyam (yaʿni mī- χvānam) maždayašnī (-tī hamčūnīn) i Zartušt [kū andar badtarān (ū-rā mī-)gūyam (mažda-yašnī(-tī?))-rā] i judā-dev, [kuš dēv avā* yaʿnī-bā (ū) nīst] i Hormužd* inṣāf [kū inṣāf (aš) ān i Hōrmužd].

(66.) Hāvan i ašō* (i muḳaddas)* i ṣavāb bužurg pah ya-žišn u niyāyišn u sitūdanī u žiyādah mašhūrī [yaʿnī ẓāhir u mašhūr (ū-rā mī-kunam)],

(67.) Savang-nām u Vīsič (Vīsham) (-i Vīs-nām mīnū-) i ašō* (i muḳaddas) i ṣavāb bužurg pah yažišn u niyāyišn u sitūdanī žyādah mašhūrī (u ẓāhir mī*- kunam),

(68.) Sardār i rūž u (h)angām u māh u gahambār u sāl pah yažišn u niyāyišn u sitūdanī u žiyādah mašhūr (īšān-rā mī-χvānam u ẓāhir mī-kunam).

The Avesta Text Transliterated.

The Avesta Text translit. (1) Nivaeδayāmi* (so, NB, -'yemi'(?))[1] hañkārayāmi* daθušō ahurahya*[2] mazdå raevato hvarenañuhatō (= -ñhvatō)[3] mažištahyaća[2], vahištahyaća* sraeštahyaća*, (Sp. 2) χraožcdištahyaća* χraθvištahyaća* hukereptemahyaća a(r)šāt[4] apanō.temahyaća*, (Sp. 3) huδāmanō* vouru-rafnañhō, (Sp. 4) yo no daδa yō tatašå yō tuθruve[5] yō mainyuš spentōtemo. (W. 2, Sp. 5) Nivaeδayāmi* hañkārayāmi* vañhave manañhe a(r)šāi[4] vahištāi χšaθrāi vairyāi speñ-

[1] I have long since endeavoured to show that the so-called 'e' forms in -yemi -yeimi, etc., are merely débris. The sign which now for the most part means a + i = 'e', 'ē', originally meant y + a (a); the resulting superfluous 'y' was left to distinguish between a following apparent 'e', 'ē', as being itself = 'ya', 'yā', and a possible 'š' from a closely similar sign; see A.J.P. Vol. XXIV, Nr. 3, 1903.

Beginners are notified that this text is reconstructional throughout upon the basis of the polyphonous character of some of the letter-signs, a peculiarity which was first announced by me in S.B.E. XXXI, 1887.

[2] So all the so-called genitives in '-ahe' are utter mistakes, the sign more usual for 'e', 'ē' here originally = '-ya', '-yā'; I write '-ahya' everywhere; the 'e' sound is totally absent. See ZDMG. 1895, III[d] Heft; 1898, III; 1901, II.

[3] -ñuhatō (?) shows a misplacement of signs -ñhuatō = ñhvatō; cp. -añuha for -añhua = -añhva, etc.; cp. indian -ásva.

[4] The sign for the formerly accepted š was originally that constructed of the two signs for 'r' and 'š'. (See the two Pahlavi signs for 'h' and 'v' united in one form, and sometimes through oversight reproduced as Av. hv with the v elevated; it is quite simply pahlavi 'h' or 'χ' plus a strong Pahlavi 'v', two full letters mechanically joined together in a compositum.) This former sign for š is of course correctly used merely for 'š' where this reproduced š is rationally justified, but, in words which show a rational rš, it should be recognized in its original application: see the many Avesta forms which, like a(r)štāt, begin with an unmistakeable arš-. There is properly no 'aša' = ṛta; the word is a(r)ša; see AJP. Vol XXIV, No. 3.

[5] The sign for 'u' is often a miswritten 'y', as the two signs are very similar in MSS.; tuθruye does not exist.

tayāi ār(a)maitēę (? = -tayę)[1] haurvatbya ameretatbya (Sp. 6), gēuš tašnę gēuš urunę āērę ahurahya* maždå y(a)ętuštemāi* ame(r)šanām speñtanām.

(W. 3, Sp. 7) Nivaęδayāmi* hañkārayāmi* asnyaęibyō a(r)šahya ratubyō hāvanēę, (= -ayę)[2] a(r)šaonę a(r)šahya* raēvę; (Sp. 8) nivaęδayāmi hañkārayāmi savanheę (= -ayę)[2] vīsyāića a(r)šaonę a(r)šahya* raēvę; — (Sp. 9) nivaęδayāmi hañkārayāmi miθrahya* vaouru-gaoyaoitoiš* hažanro-gaošahya* baęvare-čašmanō aoχ-tō.nāmanō yažatahya* rāmanō hvāstrahya*; — (W. 4, Sp. 10) ni-vaęδayāmi hañkārayāmi rapiθvināi a(r)šaonę a(r)šahya raēvę; — (Sp. 11) nivaęδayāmi hañkārayāmi frādaț-fšavę* zañtumāiča a(r)šaonę a(r)šahya* raēvę; (Sp. 12) nivaęδayāmi hañkārayāmi a(r)šahya vahištahya* āθrasča ahurahya* maždå; — (W. 5, Sp. 13) nivaęδayāmi hañkārayāmi užayęirināi a(r)šaonę a(r)šahya* raēvę; — (Sp. 14) nivaęδayāmi hañkārayāmi frādaț-virāi dahyu-māiča*[3] a(r)šaonę a(r)šahya* raēvę; — (Sp. 15) nivaęδāyāmi hañkārayāmi berežatō ahurahya* nafeδro apām apasča maždaδā-tayå; — (W. 6, Sp. 16) nivaęδayāmi hañkārayāmi aivisrūθrimāi aibigayāi a(r)šaonę* a(r)šahya raēvę; — (Sp. 17) nivaęδayāmi hañkārayāmi frādaț-vispām-hujyāitēę (? = -tayę)* zaraθuštrō.te-māiča a(r)šaonę* a(r)šahya* raēvę. (Sp. 18) nivaęδayāmi hañ-kārayāmi a(r)šāunām frava(r)šinām* γenānāmča virō-vāθvanām yāiryayåsča hušitōiš, (Sp. 19) amahyača* hutāštahya* hurao-δahya* vereθraγnahyača* ahuraδātahya* vanaiñtyåsča uparatātō; — (W. 7, Sp. 20) nivaęδayāmi hañkārayāmi ušahināi a(r)šaonę

[1] The signs formerly deciphered as -tēę are in a state of débris, and, when appearing for the dative termination, they are senseless; they are invariably to be deciphered -tayę; see -tayaęča. The sign read ę here = 'ye'.

[2] The term -eę is here everywhere written simply for the convenience of the reader; it is utterly uncritical as its force has no existence; see note '1' above.

[3] The long ā in dahy- (?) here also cries back to the earlier Avesta-Pahlavi alphabet and the transition period; the sign for long ā in the Avesta-Pahlavi was the same as that for short 'a' in the restored Avesta Alphabet; from this also the irrational long 'a' at times in the Avesta, as here. A (Ox. C[1], J[2]), B (D, Pt[4]) have dahy-.

a(r)šahya*[1] raϑvę; — (Sp. 21) nivaēδayāmi* hañkarayāmi* berejyāi nmānyāiča a(r)šaonę a(r)šahya* raϑvę; — (Sp. 22) nivaę̄δayāmi hañkārayāmi sraošahya* a(r)ṣyahya* a(r)šivato* vereϑrājano* frādaṭ-gaęϑahya, (Sp. 23) rašnaoš* ražištahya* a(r)štatasča frādaṭ-gaę̄ϑavā̊ varedaṭ-gaęϑayā̊. (W. 8, Sp. 24) Nivaę̄δayāmi hañkārayāmi māhyaęibyō a(r)šahya* ratubyo añtare-mā̊ṅhāi a(r)šaonę a(r)šahya* raϑvę; (Sp. 25) nivaę̄δayāmi hañkārayāmi perenō-mā̊ṅhāi višaptaϑāiča a(r)šaonę a(r)šahya* raϑvę. (W. 9, Sp. 26) Nivaę̄δayāmi hañkārayāmi yāiryaęibyō a(r)šahya* ratubyō maiδyōižaremayāi[2] a(r)šaonę a(r)šahya* raϑvę; (Sp. 27) nivaę̄δayāmi hañkārayāmi maiδyōišemāi a(r)šaonę a(r)šahya* raϑvę; (Sp. 28) nivaę̄δayāmi hañkārayāmi paitiš.hahyāi* a(r)šaonę a(r)šahya* raϑvę; (Sp. 29) nivaęδayāmi hañkārayāmi ayāϑrimāi fraourvaę̄štrimāi varšni-harštāiča a(r)šaonę a(r)šahya raϑvę; (Sp. 30) nivaęδayāmi hañkārayāmi maiδyāiryāi a(r)šaonę a(r)šahya* raϑvę; (Sp. 31) nivaę̄δayāmi hañkārayāmi hamaspaϑmaę̄dayāi a(r)šaonę a(r)šahya* raϑvę; (Sp. 32) nivaę̄δayāmi hañkārayāmi sareδaęibyō a(r)šahya* ratubyō. (W. 10, Sp. 33). Nivaęδayāmi hañkārayāmi vīspaęibyō aęibyo ratubyo yōi heñti a(r)šahya* ratavō ϑrayasča ϑrisāsča naždišta pairi-š.hāvanayō* yōi heñti a(r)šahya* yaṭ vahištahya maždō.frasāsta žaraϑuštrō.fraoχta.* (W. 11, Sp. 34) Nivaę̄δayāmi hañkārayāmi ahuraęibya miϑraęibya berezañbya aiϑyajaṅhaęibya* a(r)šavanaęibya stārāmča* speñtō.mainyavanām* dāmanām, (Sp. 35) tištryahyača* stārō raęvatō hvarenaṅuhato (? = -ṅhvatō)[3] mā̊ṅhahyaca*

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[1] See above, note 2 on Sp. 1, and note 4 on Sp. 2; so elsewhere.

[2] The explanation of these readings-yōi which seem so uncritical at first glance; cp. the indian forms in '-d'ya-' is, as usual, to be sought and found in the fact that the Avesta writing requires decipherment very often, as does the Pahlavi continuously, this ōi, elsewhere as in -ōi of χšaϑrōi, probably represents a curiously elongated 'a' + 'i' as = ę, or ę̄; but a sign of the same shape elsewhere = ya (ya); and ya is precisely here in place, so that -ōi- (?) displaces -ya here, and represents an overwriting; the words are maiδy(y)a-.

[3] See note 3 on Sp. 1. = hvarenaṅh + vato.

gaočiϑrahya hvareča χšaętahya* aurvaṭ-aspahya doiϑrahya ahurahya* maždå, miϑrahya daḥyunãm daiṅh(-ḥy-)upatōiš*; (Sp. 36) nivaęδayāmi hañkārayāmi ahurahya* maždå raęvatō hvarenaṅ(u)h[v]atō.*[1] (Sp. 37) Nivaęδayāmi hañkāryāmi a(r)šāunãm frava(r)šinãm.*[2] (W. 12, Sp. 38) Nivaęδayāmi hañkārayāmi tava āϑro ahurahya* mazdå puϑra maṭ vīspaęibyo ātereibyo*. (Sp. 39) Nivaęδayami hañkārayāmi aivyō vaṅhuibyō[3] vīspanãmča apãm maždaδātanãm vīspanãmča urvaranãm maždaδātanãm. (W. 13, Sp. 40) Nivaęδayāmi hañkārayāmi māϑrahya* speñtahya* a(r)šaonō verežyaṅhahya*[4] dātahya vīdaęvahya* dātahya* žaraϑuštrōiš dareγayā upayanayā daęnayā vaṅhuyā māždayasnōiš. (W. 14, Sp. 41) Nivaęδayāmi hañkarayāmi garōiš ušidarenahya* maždaδātahya* a(r)ša-hvāϑrahya* vīspaęšāmča gairinãm a(r)ša-hvāϑranãm p(a)ouru-hvāϑranãm* maždāδātanãm, (Sp. 42) kāvayahyača* hvarenaṅhō maždaδātahya* ahvaretahyača hvarenaṅho maždaδātahya. (Sp. 43) Nivaęδayāmi hañkārayāmi a(r)šoiš vaṅhuyā čistōiš vaṅhuyā ereϑe vaṅhuyā rasāstāto*[5] vaṅhuyā hvarenaṅhō savaṅhō maždaδātahya; — (W. 15, Sp. 44) nivaęδayāmi hañkārayāmi dahmayā vaṅhuyā āfri(ı)toiš dahmahyača* narš a(r)šaonō uγrahyača* taχmahya* dāmōiš upamanahya* yažatahya*. (W. 16, Sp. 45) Nivaęδayāmi hañkārayāmi ãṅhãm asaṅhãmča šoiϑranãmčā gaoyoitinãmča* maęϑananãmča, avō.hvarenanãmča apãmča zemãmča urvaranãmča aiṅh(y)āsča žemō avaiṅh(y)ača* asnō*[6] vātahyača* a(r)šaonō stārãm* mãṅhō hūro anaγranãm raočaṅhãm χvaδātanãm vīspanãmča speñtahya* mainyēuš dāmanãm a(r)šaonãm a(r)šaoninãmča a(r)šahya*

*[1] -aṅuha- = -aṅhva-. *[2] 'frava(r)š-' goes back upon '-vart'. [3] Restored from vaṅuhibyō.

[4] So, with A, B, E, etc., or verežyaṅhvahya (?) restored from verežyaṅuha (sic).

[5] So A, (DJ, J[2], Ox. C[1]), B, D, and E; -tāsō was a slip.

*[6] So, better perhaps with B (D, Pt. 4); the forms in ašn- are so to be understood; the š of ašnō (*sic* A) is caused by the fellowing nasal (?); for the sense of 'heaven' cp. Gaϑas, Y. XXX, 4, pp. 30, 439; S. B. E. XXXI, p. 30.

raēvām. (W. 17, Sp. 46) Nivaēδayāmi hañkārayami raēvo berežatō yō a(r)šahya* raēwām ayaranāmča asnyanāmča māhyanāmča yāiryanāmča sareδanāmča yoi heñti a(r)šahya* ratavo. hāvanōiš raēvō. (W. 18, Sp. 47) Nivaēδayāmi hañkārayāmi a(r)šaunām frava(r)šinām uγranām aiviθūranām paoiryō.tkaēšanām (pūrvya-)[1] frava(r)šinām nabānaždištanām frava(r)šinām h(a)vahya* uruno frava(r)šeē (= -šaye). (W.19, Sp.48) Nivaēδayāmi hañkārayāmi vispaēibyo[2] a(r)šahya* ratubyô. (Sp.49) Nivaēδayāmi hañkārayāmi vispaēibyo vañhuδābyo yažataēibyo mainyaoibyasčā* gaēθyaēibyasča* yoi heñti yasnyāča vahmyāča a(r)šāt hača yat vahištāt;—(W. 20, Sp. 50) Hāvanē a(r)šaum[3] (? = a(r)šavan) a(r)šahya* ratvo, (Sp. 51) savañhē* a(r)šāum (? a(r)šavan) a(r)šahya* ratvo, (Sp. 52) rapiθvina a(r)šāum (a(r)šavan) a(r)šahya* ratvō, (Sp. 53) užayēirina a(r)šāum (? a(r)šavan) a(r)šahya* ratvo, (Sp. 54) aivisrūθrima aibigaya a(r)šāum (a(r)šavan) a(r)šahya* ratvō, (Sp. 55) ušahina a(r)šāum (a(r)šavan) a(r)šahya* ratvō, (W. 21, Sp. 56) yaži[4]

[1] Paoiryō is one of the most obvious of the monsters, a very jumble of confusions, caused by misreading the Avesta-Pahlavi signs of the transition period. The 'a' is débris of an original a + u used to show the phonetical force of 'o' as = a + u, while o, in its turn, is a blunder in reading the Pahl.-Av. sign for 'u' which is the same as that for 'o'; the 'r' is correct, but the y is either débris for a 'v', as often, see mruyē = mruvē etc., while the final 'o' is the chaotic repetition of the 'v', or else the 'y' has become displaced, the 'ō' being a misreading of the same Pahlavi sign. Cf. 'pūrvá(-čittaye)'; or 'pūrviá(-stutis')).

[2] The 'i' of -aēibyō is epenthetic. (hvaya-* = svá-).

[3] Ašāum (?) is again a fine example of débris, showing the influence of the Pahlavi element in the Avesta-Pahlavi alphabet of the transition period. The long ā has at once something to do with the non-expression of the last 'a'; the u is of course a misreading of the Avesta-Pahlavi sign for 'v', which has its inherent vowel, as usual in Pahlavi; the 'm' is the relic of a sign of nasalisation, here 'n'. The word is a(r)šavan. The accent should be on á(r)š-.

[4] Yaži should be read, as the sign for ē is identical (?) with one representing 'ya'. We have really (y)yaži = yaži, the 'y' is, as so often in similar cases, superfluous débris; see the apparent -yēmi, etc. where no 'ē' sound is anywhere present, -(y)yāmi representing the sounds. Does yaži indicate an original yád'i for yádi?, the Av. 'ž' reproducing the aspirate of the Indian 'd', Av. 'ž' = Indian 'h'.

(so, yẹži(?)) θvā didvaẹša yaži manaṅha, (Sp. 57) yaži vačaṅha yaži ṣyaoθna, (Sp. 58) yaži zaoša yaži ažaoša (Sp. 59) ā tẹ̄ aiṅh(y)a*[1] frača stuvẹ* ni tẹ̄ vaẹδayāmi yaži tẹ aiṅh(y)a[1] avā urūraoδa yaṭ yasnahyača* vahmahyača*. (W. 22, Sp. 60) Ratavō vispẹ mažišta a(r)šâum (? *sic* a(r)šavānō) a(r)šahya* ratavō, (Sp. 61) yaži* vō didvaẹ̄ša, (Sp. 62) yaži* manaṅha, yaži vačaṅha yaži* ṣyaoθna, (Sp. 63) yaži žaoša yaži* ažaoša, (Sp. 64) ā vō aiṅh(y)a* frača stuvẹ* ni vō vaẹ̄δayāmi* yaži* vō aiṅh(y)a avā urūraoδa yaṭ yasnahyača* vahmahyača*. (W. 23, Sp. 65) Fravarānẹ maždayasnō žaraθuštriš vīdaệvō ahura-ṭkaẹšo (Sp. 66) hāvanēẹ (? = -naye)* a(r)šaonẹ* a(r)šahya* raθvẹ yasnāiča vahmāiča χšnaoθrāiča frasastayaẹ̄ča (Sp. 67) sāvaṅhēẹ (= -haye) vīsyāiča (Sp. 68) a(r)šaonẹ a(r)šahya* raθvẹ yasnāiča vahmāiča χšnaoθrāiča frasastayaẹ̄ča raθvām ayaranāmča asnyanāmča* māhyanāmča yāiryanāmča sareδanāmča yasnāiča vahmāiča χšnaoθrāiča frasastayaẹča.

[1] So, ain'hẹ is again irrational; either the sign rendered as n' contains an anticipated 'y', or the sign for 'ẹ' (ẹ̄) is here again the sign for 'ya', or, both: that is to say, the sign for 'y' is, as so often, twice present, the result of malformation in the transition period.

[Supplementary notes here added to adjust the space occupied, more conveniently.

B (D, Pt.[4]) has huδå-, in 1 (3), but where is the Vedic sudāsman?

The i of āramaitaye in (B, not A) 2 (5) is epenthetic. The 'a' of -yaẹ̄t- (A) in 2 (6) is again a relic of assisted pronunciation;—y(ai)ẹ-, or yai(ẹ)-, first stood; a + i = ẹ. This 'a' was again, as often, still left further in the writing to explain the difference between the two signs for ẹ and š, which were earlier identical, that for ẹ having been later purposely lengthened a little to distinguish it from the same sign when at times it was meant for š. Yẹ̄.t- stands in B (D, Pt.[4]) which inserts a point, as others, to arrest attention (?). The reading yẹ̄.t- is important.

B (D, Pt.[4]) 's 'a' in vaouru- in 3 (9) is valuable as a relic of 'var'. If the epenthesis is allowed to stand, the 'a' should be absorbed in the 'ou', the first 'u' being again epenthetic, 'voru-' was present, or indeed 'varu-'. While the Pahl., Pers. and Nēr. 's Sansk. refer this vaouru-, or vouru-, in 3 (9) to indian 'urú' as in uruvyáč-, they properly refer vouru- in 1 (3) to var in its sense 'to choose'; but we must not forget that urú may be also referable to var in the sense of 'wide enclosure'. The o of gao- in 3 (9) A may well have resulted from a misunderstood original Avesta-Pahlavi sign for 'v'; but cp. vedic gó-, while the long o of B (D, Pt.[4]) in -yō- might represent an original ū of gávyūti. Then

the 'a' of -yao- (but A-yōi-) might anticipate the 'a' element in -eš = -oiš, for this -ōi here = -ai = 'ę' as in the loc. χšaϑrōi. B (D, Pt.[4]), E have the sign which I render as ḥ before y, very often in hv-, in this 3 (9) as elsewhere throughout. B (D, Pt.[4]) blunders (?) in 4 (11), with some others, having fšv-; it has fšvaę; A fšvę.

The débris and irregularities of such Mss. as A (DJ., Oxford C[1], J[2]) and B (D, Pt.[4]) should all be carefully reported as evidence of the occasional carelessness or ignorance of the copyists; for this bears ultimatetly upon the general authority of all the Mss. Ašayęhę (so, of B; A ašyęhę) in 7 (22) is excessively irrational, as are -yęhę everywhere as signs for the gen. The signs rendered ę have here again the full value of -ya-; a(r)šy(y)ahya is present, with the frequent over-writing resulting from the more extended signs in use at the transitional period. A, B (D, Pt.[4]) in l. 7 (22) have vereϑrajano; so here, the 'j' instead of 'γ' on account of the fellowing vowel; see vereϑraγnahya-; cp. vṛtrahan- and vṛtrag'né.

Rašnaoš in 7 (23) again shows the relic of the old a + u used to express the o; rašnauš was once written, -auš like the -euš = -auš in vaṅhēuš = vásos; and when the sign for 'o' became later more familiar, rašn(au)oš appeared. Rašnoš, or rašn(a)oš, should be now written, with the 'a' bracketed; the 'a' of a + u = o lingered as débris without its mate letter 'u'. (Recall the -oi- in the gen. term. -ōiš, which, as in gaoyaoitōiš, like the -ōi in χšaϑrōi, represents -ai (-ę) in an original -ęš = vedic-gen. -es; cp. agnés, etc.; and this affords another support to my view that our sign for ę was originally a compositum slightly lengthened, of a + i = ę, as well as, so often, a compositum of y + a = ya (yā); see the Pahlavi alphabet.) B. has rašnōiš, with others.

A, B (D, Pt.[4]) in 10 (33), with others often, insert a point after a peculiar formation pairiš.hāvanayō; possibly to call attention to the circumstance, the survival of the original sibilant. The 'i' of aiϑyaj- in 11 (34), is falsely epenthetic in view of the following 'y'. If this 'i' be allowed to stand, the aēϑyaęj- of B (A aęϑyęj- (= -y(y)aj-) is rational. Why stārām- (A) here in 11 (34), if strām is necessary at 16 (45)? The shorter vedic forms should not disturb us; we might term this heteroklisie from the Vedic. The extremely obtrusive union vowel 'ō' in speñtō- in 11 (34), and elsewhere throughout the later Avesta, arose from the then no longer organic Avesta-Pahlavi sign formerly rendered ō, now rendered '' by me; the true vowel is an 'a' inherent on the 't'; we have speñtá- = švāntá-.

The maoṅh- of B (D, Pt.[4]) in 11 (36) in place of mā̊ṅh- should be noticed, as it is significant of the original sound; see the usual ā̊ in B (D, Pt.[4]) elsewhere, with the others.

No epenthetic 'i' appears in daṅḥ(y)u- in B (D, Pt.[4]) at 11 (35), but A (DJ. J.[2] Oxford C[1]) has daiṅhu- (*sic*). It is an interesting and important question as to how far these constant occurrences of true or false epenthesis were original; it is better to report them always. Why daḥyunām, with daiṅhu.p-?; Could it have been cansed by anticipation of the 'i' in -ōiš (?); hardly; see the expected 'y'.

Hv- in 11 (35) again, and elsewhere, as often, is written as ḥv- in B (D, Pt.[4]).

Ātereibyō appears at 12 (38) in B (not A). B (D, Pt.[4]) joins the other Mss., in the more rational verežyaṅha- (-ah + a) at 12 (40); notice the Vedic vāyasá(?), priya-sá(?), svā-yasá(?), but the Pahl., Pers., and Ner.'s, Sanskrit offer a compositum vereyzanuha = -aṅhva-, verežya + ahu equalling perhaps 'the community lord', so suggested for lack of better; cp. až'ahva; proper name of Demon,

'torturing the life'(?); cp. also indian gatásum, or vetasúm. The Vedic analoga cited above are also somewhat weak on the other side. The Pahl., Pers., and Sansk. translators, however, fail with verež-, seeing a form of 'var'. What sign of the transition period misled them?, or misleads us.

The paouru-hv- of B (D, Pt.[4]) at 14 (41) shows what seems to be a curious and uncalled-for increment, in a word equalling purú; cp. puru-vásu, etc.; we may have here really an abortively assisted pronunciation from the transition-period. But whence the 'a' in -ao? it seems to have been called forth by a supposed inherent 'a' lingering in an earlier sign for the u after 'r'; for this 'u' was doubtless once expressed by a sign which also rendered 'v'; pūrva was perhaps erroneously felt; otherwise whence the vṛdd'i. As it is, we have simply p(a)uru-hv- before us; cp. puru-šćandrá. The 'a' of this paouru- is therefore falsely epenthetic. In a sense it seems to anticipate an 'a' which does not exist; and even in case of an actually existing but inherent 'ā', in a '-vā', it would be superfluous, for an 'a' might be included in the 'ou'; see elsewhere. A has pouru-.

Kāvayęhę in 14 (42) is, of course, again nonsense. The signs supposed to be here used for ę again, as so often, equal ya twice; we have kāvay(y)ahya as analogously elsewhere; kāvayahya is to be written; the 'ę' sound is totally absent, except in so far as it is remotely involved in a + y. B has (apparent) kāvayaęhę.

In 15 (44) we have perhaps the most important of all the composita which have survived to us, namely that sign for h + m in dahm- twice. This sign pervades the most important Mss., so at least alternatively, occurring in A (DJ, J[2], Oxford C[1], so here), B (D, Pt.[4], not here), J[3], J*, S', etc. See it in B, Y. II almost throughout.

In 16 (45) no epenthetic 'i' appears in an aiṅh(y)åsča in A or B, nor in avaiṅhyača in B (D, Pt.[4]); A is here destroyed. Asnō seems better with B (D, Pt.[4]) in 16 (45). Why strām (A) here?, with stārāmča in 11 (34)? Does the -ča necessitate the ā (?) of stārāmča (B), 11 (34). If the ā looks too long in view of stṛb'is etc., then better explain as a survival of our old lost Pahlavi value of long ā for short Av. a. The lengthened terminal should rather shorten the preceding vowel. The 'i' of gaęiϑy- in B (D, Pt.[4]) 19 (49) is, as usual, epenthetic here anticipating the 'y'. The ā of hāv- in B (D, Pt.[4]) at 20 (50), might again be a survival of a misunderstood short Avesta-Pahlavi 'a' (which was the same sign as that for Avesta long ā), but if Hāvan- is retained elsewhere, why abandon the long 'ā' here in this accented voc.? See at least the indian -sāvin. The şyaoϑna of B (D, Pt.[4]) is rational in 21 (57); -ϑana in A. B has aṅh- twice in 21 (59) with the others, without the epenthetic 'i'; it is better to record this perhaps essentially interesting point in usage. The irrational plural ratavō of A, B (D, Pt.[4]) in 20 (50—55) was induced by the many repetitions of the form of ratu as also borrowed from 17 (46) and 22 (60), or else a supposed inherent vowel was felt. The irrational urūraota of 21 (59) and B 22 (64) has been justly recorded; such irrational variants are often essential to us in forming our estimates of the mechanical execution of all Mss. Ašāum (a(r)šavan) in 22 (60) is on the other hand, a blunder, from the singulars in 20 (50—55). The absent epenthetic 'i' from B (D, Pt.[4]) 's aṅhę (-ya) twice in 22 (64) (A only once) should be recorded, as should the defective vaęδyęmi of B (D, Pt.[4]); but vaęδayā- in A. So B (D, Pt.[4]) has asnayanāmča in 23 (68); asanyanām = ahaniā- (-yā-) might be better, but it was hardly intended.]

The Avesta Text Translated into English.

For the Avesta Text Translated see the Sacred Books of the East, Vol. XXXI, pp. 192—203; also the preface here. With very few alterations this rhythmical translation of 1887 may still stand, for all the terms are, as throughout that work, rendered with critical freedom upon verbatims which are practically universally accepted, or carefully considered.

Where I would revise would be, for the most part, at the places where, in my strong protest against the unmodified acceptation of 'tradition', I had declined to follow its indications for that S.B.E. XXXI. I append here a short portion of what would be the beginning of a second edition, my chief emendation being in the modifications of the rendering "I announce". Read throughout 'inviting—I announce';—'invitation', hardly 'annunciation', being here the leading idea.

Yasna I

Invocations and Celebrations.

(1) (With announcement) I invite[1] (Ahura to this Yasna[2]) of the Creator[3], and I will now complete (this sacrifice) 'of', (that is to say 'to and for' Him), Ahura Mazda, the radiant[4] and the glorious, the greatest and the best, the most beautiful, (Sp. 2) the most severe*, the most endowed with keen intelligence, the (One of all the) best in

[1] So I now more closely approach the Pahl., Pers. and Nēr.

[2] I think also that Ahura was the one 'invited', and this in spite of the genitives. Originally an accusative, whether additional or not, must have existed here, and in the other places where genitives and datives appear.

[3] The genitives continue awkward throughout, as do the occasional datives.

[4] See note to the translation of the Pahl. from J.R.A.S. as regards the possibility that a Star, called 'Ahura Mazda', was the original motive of these expressions; see also those notes to the English translation of the Pahl. throughout.

body*[1], and the One the most attaining (His-aims) from, or 'through' A(r)ša (Aša ? as His Holy Law)[2], (Sp. 3) the One of mind beneficient, the gladdener of desire, —[3]

In W. 2, (Sp. 5) read 2 'Vohu Manah (the Good Mind), and 2 A(r)ša Vahišta (the Holy Law, the Best), and to Xšaϑra, the Sovereign Power, . . . and to Aramaiti (the Holy Zeal personified) . . . and to the two Haurvatāt and Ameretatāt, the . . .' Also so throughout; insert Arša (Aša(?)), Vohu-Manah, Xšaϑra, etc. before the words 'Holy Law', or 'Order', 'His Good Mind', etc.

In 7(22) I would supplement 'Sraosha (Obedience)' with 'Sraosha, (God's Ear, and man's)'. In 8(25) I would recall 'the Full Moon which scatters night', substituting, 'and so to the Seventh (intercalary day)'. At 13, the credit should be to Burnouf, not to Haug. At 14 I no longer prefer 'activity' for rasāstāt; read 'continuous liberality'. At 20 I now prefer Savanghi.

Deprecating the totally inadequate use of Aša, Vohumanah, etc. in such a work as S.B.E., XXXI without translation*, I endeavoured in 1887 to express the various shades of meaning, as if Aša, for instance, when rendered as 'Righteous Order', Divine 'Righteousness', etc. could yet mean at one moment the abstract idea of Truth, at the next of 'the Law', at the next of the 'Congregation';—but I fear that this was impracticable; see indeed my explanatory insertions.

[1] The 'Heavens' were His 'garment' in Y. 30.

[2] My former 'Holy Order' I now find to be too Vedic; the 'Holy Law' is the best for the Avesta Arša (aša?) = ṛtá. So also others for Ved. ṛtá.

[3] So again I now accede to the Pahl., Pers., and Nēr. The 'ou' in vouru is the result of epenthesis, to 'var'. We have here really va-(+ u) + ru (in varu); 'ou' here = 'a + u'; elsewhere 'ō' corresponds to this 'a' + epenthetic 'u'; So vohu is va-, in vahu + 'u' (epenthetic = o) + hu; so mošu = ma- (in mašu = Indian makšú) + epenthetic 'u' + 'su'; moγu is ma-(in maγu) + epenthetic 'u' + 'γu'. Wherever an interior 'o' or 'ou' precedes a final 'u', we may at once suspect the presence and effect of epenthesis, original or factitious; see above.

YASNA I

IN ITS

SANSKRIT

EQUIVALENTS, IN SEQUENCE TO THOSE OF

YASNA XXVIII

PUBLISHED IN THE FESTGRUSS OF THE LATE

PROFESSOR R. VON ROTH, 1893, AS ALSO TO THOSE OF

YASNA XLIV

IN THE 'ACTES' OF THE ELEVENTH CONGRESS OF ORIENTALISTS

HELD IN PARIS IN 1897.

BY

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×

TO BE HAD OF
F. A. BROCKHAUS IN LEIPZIG
1910

Appendix.

The closer Sanskrit[1] equivalents of Yasna I in sequence to those of Yasna XXVIII in the Festgruss of the late Professor R. von Roth, 1894, and to those of Yasna XLIV in the 'Actes' of the Eleventh Congress of Orientalists held at Paris in 1897[1]. With regard to the great utility of such translations of Avesta into Sanskrit it is necessary to cite the important remarks made by the distinguished Professor Oldenberg of Kiel. In his Vedic Religion, page 27, he states:[2] "that the language of the older Vedic Hymns approaches "that of many parts of the Avesta nearer than it does that "of the Mahābhārata . . . that the difference in the course "of sounds (Lautwandel) (between Veda and Avesta) is not "greater than that between the more separated dialects of "Greece, or between that of the Old-High-German and that of "the Old-Low-German. . . . The Vedic diction—he continues— "has an important series of characteristic favourite expressions

[1] Yasna XXIX is also similarly prepared for the press, as are, in fact, the remaining Gāϑic Pieces, approximately.

[2] The distinguished Author here cites Bartholomae's very able translation into Sanskrit of four lines from Yasna 10, 8; see his Handbuch, Preface, page V. He also does me the honour to cite my somewhat more extended Sanskrit version of the entire Yasna XXVIII, in the Festgruss of Roth, p. 193 flg. But it may well be that the thirteen words of Yasna 10, 8 really express the 'Soul of Vedic poetry' (die Seele vedischer Dichtkunst) more fully than do the two hundred and ten* words in my Sanskrit Yasna XXVIII. I should add that I received the personal thanks of the eminent Vedist, Professor v. Roth, for this article in his Festgruss. Judging from the above, I should be pleased to acknowledge the claim sometimes made 'viz, that Avesta* is the fifth (?) Book of the Veda'.

"which are common to it with the Avesta, but not common "to it with the later Indian."

"The near relation of the metrical forms (in Veda and "Avesta), and especially that of the poetical character (in each) "comes also into consideration. When one has remarked "that entire Avesta strophes, simply upon the basis of a com-"parative sound-system, can be translated into the Vedic, this "opinion should be further extended, for such a translation "would often not only result in correct Vedic words and "sentences, but in verses (or strophes) out of which the soul "of Vedic poetry seems to speak."

Yasna I.[1] (Imáṁ yajñáṁ dʿātúr[2]) nivedáyāmi saṅskāráyāmi (yajñám) dadʿúšaḥ (-ó's-) Ásurasya *Mahādʿáḥ (Sumedʿásaḥ(-o vā), revátaḥ[3], svàrvataḥ(-o), máhišṭʿasya[4], vásišṭʿasya, šréšṭʿasya[5] ča, (1(2)) *krodʿišṭʿasya[6] (-é'ti(?)); [kíla *krodʿítamasya saṅskṛta-

[1] The accents have been here added, at times rather redundantly, in order to recall to the reader a possible Avesta accent upon every word; irregularities of combination and sandhi have been also occasionally permitted for a similar reason.

[2] As a name for the universal Creator see Ṛ̣V., X, 190, 3: Sūryāčandramásau dʿātā́ yatʿa'purvám akalpayat, divaṁ ča pṛtʿivīṁ cā'ntárikšam átʿo sváḥ.

[3] Of Índra; cp. ṚV., VIII, 2, 11 . . . Índre 'mám sómaṁ šrīṇīhi revántaṁ hi tvā šṛṇómi. 'Rich', in the ordinary sense of the word could not so well apply to a prominent God like Índra. The Avesta sense of 'spiritual wealth'. or 'splendour'; see the Pahl. and Pers., is indicated also for the Indian; see the following svàrvataḥ here.

[4] So accented after máṅhišṭʿa, and almost all such formations.

[5] Notice that the exceptional šréšṭʿa to šri is also Avestic; see sr(a)ęštahya ča here; the Vedic form is used of Savitár, etc.

[6] Krodʿin-is not accented; yet see kródʿa; and, as to the primary suffix, we have dʿármišṭʿa- from dʿárman, bráhmišṭʿa- from bráhman, and drádʿišṭ(ṭʿ)a- from dṛḍʿá. One would be inclined to accept a krodʿišṭʿa with primary suffix here, with the Avesta form; yet see the many regular occurrences of -itama- and -intama- and -ántama-. As to the Avesta cast of meaning in this *krodʿin, so accenting with most of the -in suffixes, it cannot but have a wholesome effect upon our general estimates, when we see the word put in context in a Sanskrit sentence, though krúdʿyati is not so clearly used of 'helpful anger' for the worshippers, in the Ṛg Veda, and perhaps my gloss above is some-

vedā́'rtʿā'nuguṇatvéna(-āi'v-) evám; kíla sárvebʿyaḥ(-yo) duškṛ́d-bʿyaḥ svadʿárma-pratikurvádbʿyaḥ(-o 't-)atišayena (-yaṁ) krú-dʿyati (-í 'ti). Avesta-pahlavi-bʿāšyā'nudešéna tú* dráḍʿišṭ(ṭʿ)asya* (-é'ti), kíla sárva-svakšatrá-dʿármā'dikaṁ pratikšya dráḍʿišṭ(ṭʿ)aḥ (-ó'sti), bʿū́yišṭʿaṁ dṛ́ṅhati-[1] kíla, svapūjikān(?) królʿena(-āi'š-)āiš--varatamaṁ rákšati(?), dṛ́ṅhati[1] ča* (-ártʿaṁ kimčit kṛččʿréṇa tú-)] *krátumatišṭʿasya[2] (-é 'ti šábda-kálpā'nukṛty-ártʿa-mā́tram evám; kíla krátumattamasya* (práčetastamasya (-é 'ti náva-saṅskṛta-vidyā́'rtʿena)), sukálpatamasya[2] (-é'ti púnar ápi anukṛty-ártʿena;—anyátʿā ná kát(-č)—čaná)—(-ar-)ṛtā́t (-té) ča (sáčā (-téna sahá)), āpānátamasya[3]; (kíla yáḥ(-ó) naḥ(-o 's-) asmá-durbʿagat-vā́t(-d) durbalatāyāš ča (apa)tāraṇā́'rtʿaṁ nédišṭʿam upagáččʿati),

(1(3)) sudā́manaḥ(-o)[4], varu*-rábʿasa(ḥ) (ūti-dásya[5], naḥ(-o)

what venturesome in this direction. We should be on our guard against seeing too much 'altruism' in texts; 'egoism' is more realistic. The Indian sense here certainly looks the most natural, and it is possible that we should take the Avesta form in the same light in this passage; 'the most fiercely angry' (ὀλοώτερος) in the egoistic sense is more consonant to the situation than merely 'the most firm'. The 'solidity' as of 'wood', is the 'carried over' sense.

[1] So accented in Wh., but see Gr.

[2] Not, however, in the more accepted Vedic sense as of Índra, the Ašvins, etc. 'most strong', rather in its later sense of 'most clever'. *Sukálpa as = 'well-bodied'.

[3] Or more run together; 'yó no asmá-durgati-bándʿanat tāraṇā́rtʿena . . . nédiš-ṭʿam āpānā́(ḥ) āyátate'. One would have thought that Whitney would have mentioned these interesting nédīyaṅs, nédišṭʿa, under his nah, but for his good reason. For analogy see ṚV., IX, 10, 5: āpānā́so vivásvato jánanta ušáso bʿágam sū́rā áṇvaṁ ví tanvate. But the sense is hardly altruistic in this passage, whereas our context here in Y. I. fairly justifies an altruistic rendering, though I critically shrank from venturing upon it in S.B.E. XXXI; see yo a(r)šahya (not -hẹ) (ā)panōtemō-, y. 57, 4, which cannot mean 'who attains his (own(?)) ends (egoistically) more completely than a(r)ša'. The sense 'high' is totally inadequate for āpānā́saḥ. For a possible altruism see Vedic ā́gamišṭʿa- of Índra, the Ašvins; so also of some of them as vásupati-.

[4] I have shifted the accent from dāmán (in accordance with analogies, perhaps su-dāmánaḥ. We can hardly write sud(dʿ)āḥ-manas(ḥ), as '-man' seldom, or never, follows a Sanskrit-ās, and while a sudāš would have at least rašmán, to raš, as an analogon; yet Av. å does not so naturally represent an -āš-. I, however, accept sudāman (hardly as the proper name here) only reluctantly.

[5] Cp. the several 'favourable' uses of rábʿas; 'Agni gives it' (145, 3); see rabʿ-odâm of Indrá, VI, 22, 5 (463, 5); see Roth's Festgruss, p. 193, note 1. Or,

varu*-rápnasaḥ(-o), -varu*-rapšáyataḥ(-o) vā; (-é 'ti kadā́čit syā́t-, kíla asmá-dʿárma-váraṇāni (vā́rāṇi) virapšáyati, ānandéna ča saṁpūráyati),—

(1(4)) yáḥ(-ó) naḥ(-o) dadʿāú, yáḥ(-ó) naḥ(-s) tatákša, yáḥ(-ó) naḥ(-s) tatré*, (kíla, yáḥ(-ó) naḥ(-o 's-) asmá-durgati-bándʿanāt*, svapúṇya-dʿárma-pakšásya hetóḥ(-r) asmā́bʿir evám etā́vad ugráṁ visodʿā́t*, trayā́ṁ* (trāyā́ṁ(?))[1] čakā́ra),—

yáḥ(-ó) Manyúḥ Švāntátamaḥ; (kíla sárvešāṁ púṇyānāṁ manyū́nām *ṛtā́va(n?)tamaḥ(-ó[2] 'sti)).

(2(5)) (Imáṁ yajñám) nivedáyāmi saṅskāráyāmi Vásave Mánasé(-'pi* ča) (-ar-), Ṛtā́ya Vásišṭʿāya, Kšatrā́ya Vā́ryāya, švāntā́yāi Arámataye, Sarvátātībʿyām Amṛtatvā́bʿyām (íti; kíla Sarvátātī(-ty-)-amṛtatvā́bʿyām)[3],

(2(6)) Góḥ*(-s) takšaṇā́ya(-é[4] 'ti); kíla Góḥ(-s) tanúe(-vāí)* tašṭā́ya (-é 'ti), Góšča(-ā 't-) ātmáne (-šábda-mūl(y)ataḥ(-o) vā,—ruvaṇa*—

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perhaps to rapš with an unaccented suffix -nas, *rápšnasas(ḥ). But the closing -š here should impede us, and we may have to fall back upon the other suggestion. Aside from the nasalised forms aṅš, daṅš, naṅš, bʿraṅš, š seldom elsewhere closes a word after a consonant.

Rap(-lap) would not correspond so closely as to immediate sense, but if there be indeed a rap = 'to praise', we might consider it here. varu* rápnas = 'having, or 'receiving' endearing praise'. As this suffix seldom, or never carries the accent, I place it necessarily upon the root.

[1] For a participial perfect to a stem in -ā cp. hvā (hū) with hvayā́ṁ čakā́ra* (čakāra). See visodʿa thus cited. Or visodʿā́t.

[2] In Iranian ideas the 'august' was the 'sacred' when regarded as causing prosperity. Most other writers regarded speñta as equalling 'holy'; practically it may be said to do so. The Vedic sense of 'helpful' might be better than my 'august' (?); see however, the Pahl. Vedists need not to be reminded of the sense of 'zeal' in manyú, aside even from the sense of 'righteous anger'. Manyú as personified would be, like all the 'Anger' of the Gods, 'righteous'. *Ved. 'n' retained.

[3] As in mitrā́váruṇābʿyām in which the two members seem to keep each its own accent; so, according to this we should have sárvatātī(-y-)-amṛtatvā́byām.

[4] So prefering to the rendering to tákšan = 'hewer' 'fashioner', and so 'creator'; acceding to the suggestion of the Pahl., Pers., and Skt., with change of accent; compare for meaning tašṭi = 'carpenter's handwork'; see takšaṇa = 'hewing'. (Or tatré in 1(4) might be regarded as equalling 'nourished'.)

šrút(-d)[1]-ātmáne(-a íti) átʿre[2], ((-eʾtʿ-) atʿaryāí vā; kíla agnáye) Ásurasya *Mahādʿáḥ (Sumedʿásaḥ (-o) vā) yetúšṭamāya[3] (-ā́-) ámṛtā nāṁ[4] švāntā́nām, [(íti, kíla víšvešām ámṛtānāṁ švāntátamānām *ṛtā́va(n)tamānāṁ ča(-ā́-) átʿar*, agnír vā, svapūjikān dur-bʿagatvāt(-d) dur-balatā́yāš ča (apa-(?)) -tāraṇā́ʾrtʿaṁ, bʿū́yišṭʿam āyeté].

(3(7)) (Imáṁ yajñám) nivedáyāmi saṅskārā́yāmi (-y) Ahanyèbʿyaḥ (-ó ʾh-) (Áhar-yajatébʿyaḥ (-o)), ṛtásya (-ar-) ṛtú-patibʿyaḥ,—Sāvánaye[5] (-a íti šábda-kálpāʾnukṛtyártʿa-mātram eváṁ tátʿābʿūtešu vidyā́- stʿálešu*-(-ví-) íti, yátʿā(-ā́-) ávašyam-); [kíla sóma-sāvá-prātáḥ-kālā́ya yajatávat(-č) čétasā (-sāuʾd-) uddišṭā́ya, pūjitā́ya ča, ārādʿā́ya ča, -asmāí (-ā́ ṛ-)) ṛtā́vane (imáṁ yajñám . . . saṅskārā́yāmi(-y)], ṛtásya(-ar-) ṛtú-pataye.

(3(8)) . . . *Šavasáye[6] (Šavasíne vā), [kíla Šavasíne sū́rya-* (-yo-) -utkramá-kālā́ya sárva-jágat(-d)-vṛddʿidā́ya(-dé), tad-ártʿam eváṁ nūnáṁ saṅskārā́yāmi)],-Višyā́ya ča; (kíla Viš-pālana-yajatā́ya) . . . .

(3(9)) (Imáṁ yajñám) nivedáyāmi saṅskārā́yāmi Mitrásya[7]

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[1] I think that the idea of 'buzzing', 'humming' in the ears: cp. gʿóša, gave the early suggestion of the 'soul' to the Iranians, while the 'breath' recalled it to the Indians; see also ravaṇa.

[2] Átʿre from átʿarvan; yet, the -van suffix generally leaving the accent upon the root, -átʿarvan is not decisive for átʿre.

[3] See again ā́gamišṭʿa. For accent see mīḍʿúšṭama, to mih; cp. Av. yoiϑema, y. 28,8, from the believer to the Yažat. See yemús, etc., to yam.

[4] Is not the fire here almost reckoned among the Ámṛtas? Undoubtedly, but only in a wider, and not in the more technical, sense. Ved. 'n' in ṛtava(n)ta-.

[5] The accents are here again, as throughout, often redundantly placed. Cp. savá of the sóma pressing, but better a-sāvín. Has the accent in sóma anything to do with the spread-out '-ao-' of the haoma of Avesta, though ao is there débris from an orignal a + u = 'o'. Or is the 'a' of '-ao-' purely epenthetic?

[6] A masc. šavasin is more convenient, to correspond with the other words in apposition. For source cp. also šavasí; cp. šákti and -tī- in comp., atasi, m., etc. I gather that *šavasi (šavasin) is here referred to the 'morning', on account of the sunrise and the early sun-strength. The viš-, or hamlet-, godlet, is again recalled on account of the early sacrifices in which all would be interested. Av. Sā- = Sa-*.

[7] We do not forget that Indra was sahasračakšus- in Rāmāyaṇa and sahasraṇayana in Mahb.; -gʿoša-šrút-, to recall the Av. word for 'ear'. I suppose

(-o 'r-) urú-gavyūteḥ[1] sahásra-(-gʿóša-šrút-) -kárṇasya (-ā 'y-) ayútačákšoḥ (-r) uktá-nā́mnaḥ (-o), yaǰatásya, Ramaṇasya ča Suvástrasya (-é 'ty evám ṛju-bʿāšā-(-ā-)-anusaraṇena; kíla Ramaṇasya yávasa-stʿā́nasya (-é 'ti) kšétra-tṛ́ṇa-vástrasya* yaǰatábʿāvanam iva četanayā (-ā-) *āropitasya. [(-Pahlavi-bʿāšyā'nusāreṇa tú . . . yajñáṁ . . . Ramaṇasya Svadayitúr, Sváttreḥ (-r) (su-áttreḥ[2] (-r) -vā (-é 'ti) šábda-kálpā'nukṛty-ártʿam . . .; kíla R. Sváttreḥ (-r) asmá-rása (-e 'n-) indriyásya yaǰatásya, -tadgrahaṇa-šákti-dásya-(-dá(ḥ)* vā), asmá-bʿójanaṁ nirujaṁ susvāduṁ kṛṇvatá(ḥ) (íty evám; -*pari-matí-bʿraméṇa tú, madmatyā́ dṛšyáte)] —,

(4(10)) *Araṁ-pitumáte[3] ča,

(4(11)) Pradadʿát-psave[4] (-a íty-), (asmat-pašu-(psu(?)--pravṛddʿidé (-dā́ya)), *Ǐantúmāya[5] ča (-é 'ty-) asmá-Ǐantú-pā́lana-yaǰatā́ya).—

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that Mitrá here intervenes on account of the connection with the sun; and so with the early sacrifice, and possibly Rāman Hvāstra may have some reference to the breaking of fast at the morning meal.*

[1] Here 'however' the Avesta vaouru or 'vouru' is undoubtedly used more in its sense of 'wide'. The question arises whether vaouru or vouru is here in its original shape; why should urvāpa appear for 'wide water', while Av. vaouru (vouru-) here appears for 'wide fields' beside Vedic urú-. Of course the fuller form *varu-might equal urú- as in urú-gav-. The fuller Av. form v(a)ouru may be used in either of the two different senses of var as well as its other forms, as 'widely enclosing' and, 'choosing with endeared selection'.

[2] Cp. áttri = 'devouring', Wh.; so also erroneously the Pahl. and Pers., and Ner.'s Sanskrit here. With regard to the writing χ or 'h' of Avesta h(χ)vāstra with the 'v' elevated, I must again express my astonishment; the Av. compositum for χ + v, or for h + v is our most striking instance of the use of pure Pahlavi signs in the Avesta alphabet. Here are two letter-signs otherwise totally strange to the Avesta alphabet — in their here particular use —, which, like the corresponding s and v in the Indian, have also nothing whatever to do with each other save as they combine to form a syllable like all other characters; and, as Pahlavi signs in the Avesta alphabet, they afford — if needed (!) — clear additional proof of a transition-period.

[3] Possibly with some reference to the full mid-day meal; at all events 'high-noon' seems indicated; see the few áram- forms, with the accent, now on áram, now on the other member. (Is it conceivable that any still doubt a transitional period?)

[4] Whether psu be to psā? [5] See note 1 on page 103.

(4(12))[1] (Imáṁ yajñám) nivedáyāmi saṅskāráyāmi(-y) Ṛtásya Vásišṭ'asya (púnar ápy-) át'ur ča (Át're vā[2]; kíla yajñá-védyat'aryā́(ḥ), (Agnér vā)-yajñám) Ásurasya *Mahād'áḥ (Sumed'ásaḥ (-so) vā),—[(Yajatá-agnéḥ(-r) yáḥ (-yá) Ṛténa Vásišṭ'ena yajñé(-a) eváṁ nítya-sahāyaḥ(-ó 'sti), téna nūnám ápi(-ī-)imáṁ yajñáṁ dváyoḥ (-or) yajatáyoḥ(-or) samanā́ (kālé) saṅskāráyāmi)] . . .

(5(13)) (I-. y-.) n-. s-. *Ud-aharíṇāya[3] (*Ud-ahanyā̀ya vā):—

(5(14)) (i-. y-.) n-. s-. Pradadát(-d)-[4] vīrāya (yajatā́ya (-ā 'sm-) asmá-kšatrá-yū́ne[5] vīrayáve pravṛdd'i-dā́ya(-dé), asmá-púṇya-*Dásyumāya[6] (-é 'ti, [kíla asmá-d'árma-dešá-d'ṛté *púṇya-dásyu-(-víti)-yajatā́ya (-é 'ti, šábda-kálpā́'rt'a-mā́tram evám; kíla asmá-jánma-b'ū́mi-dešá-pā́lana*-yajatā́ya[7]], ṛ-. ṛ-. ṛ- . . .

(5(15)) (Imáṁ yajñám) nivedáyāmi saṅskāráyāmi(-y) amúšya bṛhatáḥ(-ó 's-) ásurasya, Apā́ṁ Náptur[8], apáš ča víšvasyā(ḥ) *Mahād'ā́-dattāyāš ča (Sumed'ā́(ḥ-?)(-d'ó(?)-) -d'itāyā(ḥ)-asya(?)).

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[1] The accented -ma suffix generally follows consonants, yet see b'īmá, tumá cited by Wh. The -ma suffixes seem to adhere mostly to masculine forms.

[2] Cp. náras; see át'arvan. The -van suffix seldom carries the accent, yet we can place the accent upon á- of át'ar. The fire was naturally the instrument and emblem of Ṛtá Vásišṭ'a, as it, the fire, was the central object in the sacrifice.

[3] úd + áhar + iṇa, this for Av. Užayeirina; cp. udáyana, úditi, etc. which would seem indeed to point rather to the 'rising day' than a vyáhne which reminds us more of the later afternoon, but then, early afternoon is always the 'increasing height' of the day. For the many accented -in suffixes after -r see RV.,; I should not prefer áhar-úd-áyana. I here leave the accentuation purposely redundant.

[4] For accent, and interior present participial form, cp. kšayádvīra, according to the general rule; vīrá seldom retains its accent in Vedic composita. In the few composita with kšatrá it does not retain its accent.

[5] Was the kšatrá-caste here referred to?

[6] The -ma affix has the accent occasionally; otherwise dásyu-.

[7] The 'Province guardian Angel' was naturally associated with the one who 'furthered the virile population'. Recall in passing that the dásyu was only 'evil' in the Veda, not of course in close and immediate antagonism to the actual Mazda-worshipping population, but in the same sense hostile to some neighbours of adverse creed, or policy; though there is something inherently 'evil' in the word, unlike the word 'deva' and others, if to das = 'to waste'; or did 'das' itseelf acqnire its 'evil' sense from 'border' animosity; — perhaps to 'dagh'; — pā́lana (so accented according to analogy).

[8] Of Agni, son of the clouds; notice that he is not a 'demon' like some other

(6(16)) (I-. y-. n-. s-. Abʰitratrímāya[1] (Abʰiśrút-karṇāya (-é 'ti vā), Abʰigáyāya*,

(6(17)) . . . Pradadʰát(-d)—víśvām—*sujīvā́tave[2] (-a íti; kíla sárva-sujīvitáṁ pravṛddʰidáya (-dé), *Jaratʰuṣṭratamāya ča (-é 'ti) ṛ-. ṛ-. ṛ-.

(6(18))(Imáṁ yajñám) nivedáyāmi saṅskārā́yāmi(-y)ṛtā́vanāṁ *Pravartínām[3] [(ápi ča (-é 'ti śabda-kalpānukṛtyártʰa-mātraṁ tú (-vì-) ihá viśeṣataḥ; kíla, Pitā́- (-rā́-'(?)) -ātmánām, pitā-mahā́nāṁ páretānām, kúla-yajatā́nām, pitṛ'tamānāṁ ča)], *Gnā-nā́m; (*gnā́ṁ vā (-ā́-) ápi ča) puru-vī́rāṇām[4] (kíla *gnā́nāṁ puru-vīra-sūnām, pátnīnāṁ puru-vīra-jánitrīṇam), Parivatsarī́-ṇāyāś ča sukṣitéḥ.

(6(19)) . . . Ā́masya ča sútaṣṭasya *súrodʰasya[5] (-é 'ti)

'devás' in Avesta; observe the distinction of 'clean waters' made by Ahura, (as against the 'unclean' made by Aṅgra Mainyu).

[1] Cp. sutrātrā́. Some writers would compare indian tsárati = 'to creep on' as if of the 'creeping on' of night. Cp. the 'creeping on of winter' of Vend. 7, 27 (69); but in view of abʰigáya, the 'watchman' of the night, gives the hint here; recall Sraoša as the 'watchguard of the night'. We might consider a reading in the sense of abʰiśrāvá- also. The 'listening night-watch'. Cp. śrútkarṇa, -ṇas -ṇam of Agni and Índrá. Forms with the suffix -tra have various accents in connection with it. This suffix -tra followed by -ma becomes -trima, there being evidently a sympathy between an 'r' as in 'tr-' and a following 'i'; -trima- having a more natural sound. The accent falls upon the 'i' in two at least out of the few occurrences cited by Wh., but only in one of the two Ṛgvedic cases. *abʰigáyaya so abʰigáya = '(guard) over the gáya', 'household guard' has little or no reference to 'singing'.

I would now emend my rendering of 1883—87 in S.B.E. XXXI, in the above sense.

[2] Cp. the form viśvam-inva Agne; notice the acc. case-form included within the frequently occurring compositum; see it used also of Pūšán, the Marúts, etc.

[3] Cp. abʰyavartin, see vartin, with -? accent; read vartin, and note the frequently accented -in forms in the Ṛg-Veda.

[4] As we have a vantár as 'possessor', it is not irrational to think of a possible *vantvá- which would correspond to the Av. form from van, vāθva-; cp., for form only, hantṛ́ (and hántva; this is, however, not the abstract -tvá which we need here; whether of identical ultimate origin is a question).

[5] The few composita in -datta have the accent on the prior member, but we might read the participles of either da, or dʰā. This note applies to p. 105.

kíla *súrūd'asya vṛtrag'náḥ (-ó 's-) Ásuradātasya-dattasya, -d'itasya vā, Vánantyāš[1] ča (vánitr(i)yā(ḥ), vanvatyā(ḥ)) Uparátātaḥ.

(7(20)) (Imám yajñám) n-. s-. Ušasíṇāya[2] (-é 't-) íti šábda-kálpa-vat-(d)- mātram; kíla ušáḥ(-á -usrá-kalá-yajatáya . . .

(7(21)) (I-. y-.) n-. s-. B'rājáye (-a íti, šabda-kálpā'rt'am, B'ṛ'gave[3] vā (-e 't-) itivat kadāčid vedyā'rt'am ihá syāt'), Mānyāya[4] (-é 'ti, gṛhya-yajatáya).

(6(22)) (Imám yajñám) nivedáyāmi saṅskāráyāmi *Šrāušasya[5] [(-é- 'ti), sábda-kalpā'nukṛtyárt'ena (-ai-v-) evám (tát'ā nítyam púnar ápi(-y)), asmín dešanā-st'ála-st'āne višešataḥ(-o) gurvárt'e

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[1] From the stem vánanti (Wh.); see also the pres. vanóti.

[2] So for Av. ušahinăi, to ušás (-h); for form cp. šavasin to šávas, or to šavasa; so ukt'a-šaṅsin, to šas = šaṅs, or to šáṅsa; see, for form only, suyavasin, to súyávasa (to yū). See the -iṇa forms in the Ṛk.

[3] So for Av. berejyāi; cp. b'rāji, f.; see also b'ṛgu, under b'rāj; so Wh., the original 'j' whould here hold as in aj, to indian aj.

[4] To mānyá for form only: see maniá to man; cp. also Mắna as proper name of a ṛši, to 'mā', or to 'man'.

[5] Cp. Šrāúšṭi = 'obedient'; šrāúšaṭ = 'a cry in sacrifice', 'calling on the God to hear' (?). It is more critical to refer the idea of Sraoša first to the 'willing listening' of the Gods to the effective sacrifice as d'att'a rājanam šrušṭimántam at ṚV., V, 54 (408), 14. Šrušṭi, and, in this sense Sraoša, was certainly the 'God of Public Worship', 'engaging the ear' of Áhura; yet even here he was always the 'willing hearing', the 'acceptance of the sacrifice', seldom or never the 'severe over-hearing', for punishment. This is proved by the 'hearing' (sraoša) in the household, which could not possibly be confined to the idea of 'God's hearing' of our praise. See also the Vedic šrāúšṭi of the 'mares'; animals could only hear to 'obey', seldom to be 'gracious'. The moral idea of 'heeding', in response to a well-meant sacrifice, is not even absent from the 'hearing' on the part of the Gods; they heed because the sacrifice is meritorious; they are 'in equity' obliged to hear; and 'obedient — hearing', with its deep-seated moral idea, is absolutely certified where Sraoša is obviously the attribute of man. I would therefore emend my translation 'Obedience' of S.B.E. XXXI only so far as to write the 'Heeding-ear-of-God-and-man', or 'God's Heeding, and our Obedience'. In this sense Sraoša, Šrāúšṭi(-Sraoša), indeed inspired 'Public Worship'; he engaged 'the ear of God' to the sacrifice; yet even here he was by no means the 'mere hearing' in any sense aside from 'heeding'. The moral idea cannot be critically excluded, circumscribing and confining the sense to the idea of a severe, indifferent, or adverse, 'hearing' on the 'part of God'.

tú; kíla (-e-) imáṁ yajñám Iččʿakāyāḥ*—Šruṣṭéḥ(-r) (yajatānām Iččʿayā šruṣṭimátām, pujakānāṁ ča (-ápī'-) ihá rūpakam uddiṣṭāyāḥ, Šruṣṭéḥ(-š) čétasā pāuruša- (-pūruša-) -yajatá-bʿávanena (-āi 'v-) evám abʿinitāyāḥ,—tásya*; kíla, tásyāi (tásmāi(-ā)), imáṁ yajñáṁ saṅskāráyāmi(-ī-), Iččʿaká- Šruṣṭéḥ(-ér)) ṛtávaryā(ḥ) íti;—kíla, *Šrāušṭi-yajatásya(-a r-) ṛtávanaḥ(-o) vā (-ā r-)],—Ṛtívata(ḥ) (íti šabda-kálpa-(-ā 'n-)-anukṛtyártʿa-mátram; kíla, ṛtú-pʿála-dásya(-dáḥ* vā)) yajatásya púṇya-raivatyá-bʿṛ́taḥ(-o)), vṛtragʿnáḥ, pradadʿá't(-d)- (-vāsá-bʿū́mi-) -gáyasya(-é 'tī 'h-) -ihá (-gehásya),—Šruṣṭéḥ(-ér) ihá rūpakaṁ čétasā yajatávat púnar abʿinitāyā(ḥ),—imáṁ yajñáṁ saṅskāráyāmi.

(7(23)) Ṛ́jūnasaš*[1] ča (-é 'ti šabda-kalpā'nukṛtyártʿam, ṛjíšvanaḥ(-o-) vā, ṛjútā-(-tvá-)[2] -bʿṛ́taḥ(-o-)), rájišṭʿasya(-ar-) *ṛtatātaš ča,*[3] (-é 'ti šábda-kálpanā'nukṛtyā púnar ápi(-y),-(ati)-saṁdigdʿáṁ tú, -kíla imáṁ yajñáṁ dʿárma-satyátātaḥ(-o 's-) asmád-vāsá-bʿū́mi-gáyebʿyaḥ sarvá-suastí-pradádʿatyā(ḥ), vardʿád-, vardʿayát(-d-)-gayāsyāḥ . . . (saṅskāráyāmi . . .).

(8(24)) (Imáṁ yajñám) nivedáyāmi saṅskāráyāmi Másyebʿaḥ(-a)*[4] ṛtásya(-a r-) ṛtú-patibʿyaḥ(-o 'n-), Antarmáse,*[4] (-másāya vā)*[5] ṛ-. ṛ-. ṛ-.

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[1] Cp. the proper name, this for Av. rašnaoš.

[2] Ṛjútā- (or -tvá-) is accented from analogy.

[3] Ṛtatāt-* in imitation of Av. arštātas-, hardly (?) to ṛš, arš; cp. ṛ́ši,- still less probably to ṛj, arj, while I do not forget the terminations in -j which go over to -š before t-, tʿ-, nor even that ereš belongs to ereš-, to ṛj; arj. (This last might however seem a question of a permitted final). I think ṛ, ar in ṛtá to be the root; cp. the old Persian forms Artakšatra, Fravarti, etc., where the 'r' always appears. The Av. letter formerly expressed as ṣ̌ was really originally 'rš' in many of its occurrences. See Gāthas, Dictionary, Vol. III, Preface, p. XVII flg.; see also above. If the forms in arš- are to erež, ereš-, we have then the question whether aša itself be not referable to erež, which would, however, present the gravest difficulty, aša (= a(r)ša (?)) as = Indian ṛtá being too well established. It is a total mistake to trace all the Avesta forms in ṛš, arš, or to ṛj, arj.

[4] Cp. -másya = 'containing a month', Av. māhya.

[5] For accent cp., for want of better, antarātmán, antaryāmin, but, antárikša.

(8(25)) . . . Pūrṇámāse*[1] (-é 'h-) áhar-(vi-)-s(š)aptát'āya*[2] (-é 'ti čétasā rūpakaṁ yajatávat(-d) ud-dišṭāya sākšātkāréṇa* (-e 'v-) iva (-a r-)), ṛtásya (-a ṛt-) ṛtú-pataye.

(9(26)) (Imáṁ yajñám) nivedáyāmi saṅskāráyāmi Saṁvatsaríneb'yaḥ(-o)*[3], Mad'ya-harmyā́ya*[4] (-é 'ti púnar ápi, šábda-kálpanavat(-d), (ati)saṁdehéna (saṁdehapadam), durgáṁča(-é 'ti) tú, kíla mád'ya-vasantá-kālā́ya, harita-šādvala-kālá-yajatā́ya) . .,

(9(27)) . . . Mad'ya-grīšmá-sámāya*[5] . .,

(9(28)) . . . Pratišasyā́ya*[6] . .,

(9(29)) . . . Āyātrímāya*[7] Pravartrímāya*[8] vṛšṇí-bī́ja(m)

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[1] So the cited accent for both 'the full-moon' and 'its sacrifice'.

[2] See the forms with prior vi-, also accented, as viča'itti; perhaps višaptat'āya would be better here.

The intercalary day inserted in each month after the 8th and the 23rd; see Roth Z.D.M.G. XXXIV, 710. I would emend my translation in S.B.E. in this sense; see the place.

[3] For Av. Yāiryaēibyo.

[4] For Av. maiδyōi-zaremayāi; Harmiá- (harmiā́ya) only goes back upon har = g'ar in the sense of 'glowing-hearth-flame'; for the sense of hárita, however, see harenu (acct. (?)) as a 'kind of herb'; also haridra (acct. (?)) = 'yellow sandal wood'. Possibly the 'red colouring' of blossoms and budding leaves had something to do with the idea of 'glowing red', and not alone the 'flush' of 'new green', though this 'flush of fresh green' was the more in evidence in burnt summer latitudes, where all red and green vanishes after spring.

[5] So for Av. maiδyōšemāi. The accent of mád'ya generally goes over to the end of the compositum. As the mid-year naturally suggests 'summer', I do not know that it is necessary to add grīšmá-kālásya(-o-) ūšmá-g'armásya (g'armakalásya).

[6] Cp. Sasyá, and for form práti-veša, prati-hvará; in composita with prati the accent often seems to rest where the emphasis falls; but it is dangerous to suggest laws here.

[7] For āyātrima cp. yātrā, f. (acct. (?)), and yātrotsava, m. = 'festzug, procession'.

[8] For pravartrimāya cp. avartrá ('not turning') of Agni, and for the i of -trima, notice that -tra- before -ma goes over to -tri-, there being an evident sympathy between an 'r' and the following 'i' in this connection. For the accented -trima notice that while the suffix -tra- generally leaves the accent upon the root, final -ma also of itself often carrying the accent, yet, in two cases at least out of the five or six cited by Whitney, -trima appears. We must understand the two expressions āyātrima and pravartrima as being to some degree the one supplementary to the other, as 'return' and 'driving home'; cp. praveša-; otherwise

-sṛšṭʿā́ya (vṛšní-bī́ja-visṛšṭi-kālā́ya*[1]) . . .

(9(30)) . . . Madʿya-saṁvatsarīṇāya*[2] (Madʿya-varšikāya vā) . . .

(9(31)) . . . Samā-vi-švayád[3]-médase -médʿāya vā, (-é 'ti vidyā́'rtʿaṁ durgáṁ tú (-vè(?)-) eváṁ) . . .

(9(32)) . . . Šarádbʿyaš ča . . .

(10(33)) (Imáṁ yajñám eváṁ) nivedáyāmi saṅskāráyāmi víšvebʿyaḥ, (-ya) Ṛtúpatibʿyaḥ (-yo) yé sánti(-y) ṛtásya (-ar-) ṛtū́patayaḥ tráyaš ča triṅšat(-ḍ) nédišṭʿāḥ pari-šāvā́ḥ*, pari-s(š)āvanaya(ḥ) (íti šábdakálpavad eváṁ), yé sánti(-y) Ṛtásya yát(-d) Vásišṭʿasya (-é 'ti; kíla(-r-)-ṛtásya yát(-d) vásišṭʿaṁ), Mahādʿā́-(Sumedʿā́(-á)ḥ(-s)- prašastāš ča, *Jaratʿušṭrá-proktāḥ.

(11(34)) (Imáṁ yajñám) nivedʿáyāmi saṅskāráyāmi(-y) Ásurābʿyāṁ Mitrábʿyām (íti, kíla (-ā-) Ásura(-a-, -ā-) -Mitrā́bʿyām),

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we might more naturally suppose that āyātrima originally referred to the 'driving home' of the herds from the summer pastures, while 'pravartrima' referred to 'the sending them out' in the spring; but the idea seems to be the 'forth-turning', 'driving in' toward home.

[1] For vṛšṇi-, cp. vṛšṇi te šávaḥ, ṚV., V. 35, 4, and vṛšṇyaṁ šávaḥ, ṚV., VIII, 3, 8, etc.

[2] Mádʿya- does not so often retain its accent in the Vedic texts which have been handed down to us. Out of, say, some twenty-seven, odd, occurrences only a very few of those whose accents have been handed down to us retain the accent upon its original syllable.

[3] I think that the -spaϑ- in Avesta hama-spaϑ-maēdayāi is the stem of the present participle, as elsewhere used in both Avesta and Sanskrit; — cp. pradadʿát — above, and Avesta fradát-; see it in composition in yāvayaṭ-sakʿā́ḥ, yávayád-dvešaḥ; for the final member some form like médas(-ḥ) seems indicated. Švayád (?) here? Insert ebʿyáḥ omitted through aversight in 10 (33).

One is naturally inclined to change the reading here to -maiδyayāi in view of the preceding name, but we should have also to accept a change of place as well as of form. I am the more inclined to accept Roth's suggestion in Z.D.M.G., vol. XXXIV; viz, médas(ḥ) 'fat', 'flourishing growth'; and this all the more from the prominent fact that the 'a' in Avesta maēδayāi has here the usual aspect of débris, — the word being properly — mēδayāi. Nor is Roth's seemingly too ingenious comparison with myažd to be lightly set aside. Before closely examining Roth's article, I had decided upon švayat- as the form of the participle to be used; but his švat (?) = šuvat (?) may be equally good, or better.

bṛhádbʻyām átyajobʻyām, ṛtávabʻyām, Stṛṇáṁ* ča, švānta-manyúnām (-nór) dʻámanānām) íti, kíla, Š. M. *vísṛštānām).

(11(35)) (Imáṁ yajñáṁ ča Tišyásya stáraḥ(-o)*[1], revátaḥ, svàrvataḥ (kíla *sváraṇavataḥ(-o)*[2]), Másasya ča gó-čitrasya*[3] (-é 'ti šábda-kálpā' nukṛty-ártʻeṇa (-āi 'v-) eváṁ kévalaṁ, kíla, gór bíjasya*[3]) súar ča, (súraḥ) kšāítasya(-ā-)*[4] arvad-ašvásya (-é 'ti), dʻitéḥ* (kíla čakšór) Ásurasya Mahādʻáḥ (Sumedʻásaḥ(-so-) vā), Mi-trásya ča (-e 'm-) imáṁ yajñáṁ saṅskārāyāmi)* púṇya-dásyunāṁ* púṇya-dásyu-pateḥ(-er)*[5]; [íti,- durmanas-(-o-)-védá'rtʻá'nurūpaṁ tú ná kát(-č) čaná,-kíla (-ar-) ṛjú-bʻāšayā (-ā 'v-) *avestā- 'nusa-raṇena; asmá-dʻárma-jánma-bʻúmi-dešānāṁ deša-patéḥ . . .].

(11(36)) (Imáṁ yajñám) Ásurasya Mahādʻáḥ (Sumedʻásaḥ (-so) vā), revátaḥ, svàrvataḥ,

(11(37)) . . . ṛtávanāṁ Pravartínāṁ ča*[6] (-é 'ti púnar ápi šábda-kálpa-hetór eváṁ kévalam, -kíla Pitrā'tmánām-Pita-(?) páretānāṁ kula-yajatánām, kula-pánām (-pám), pitṛ́tamānām, íti).

(12(38)) (Imáṁ yajñám) nivedáyāmi saṅskārāyāmi táva, Yajña-dehy-atʻaryáḥ, kíla (-á 'tʻ-)* Átʻur,* -Átʻraḥ(-o-) vā*[7], he pútra (-á-) Ásurasya *Mahādʻáḥ (Sumedʻáso vā pútra), smád víšvā-bʻyaḥ (-yo 'tʻ-) atʻaribʻya(ḥ), íti, kíla, smád víšvābʻir atʻaribʻiḥ).

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[1] Cp. náraḥ.

[2] Cp. Vedic 'sváraṇam' of the Ṛši, ṚV., I, 18, 1.

[3] While the Avesta meaning of čitra as bíja, looks so peculiar, it should be especially noted in the future aryan- Dictionaries. An aryan Dictionary which omits Avesta forms will be, in future, imperfect.

[4] I can see nothing for it, but to accept a meaning 'scintillate', 'shine', to the root kši- = 'to rule'; recall the similar idea so often expressed by raj- = 'to rule'; kšāita, = 'rule' = 'prince', must be regarded as here expressing 'brilliance'.

[5] We do not forget the strong hostile meaning of dásyu in the Veda just lately noticed, (-border animosity). The meaning is 'favourable' in the Inscriptions.

[6] Conjectural accent; cp. the forms in -in.

[7] For a possible *átʻraḥ cp. náras(-ḥ).

The accent in the -van nouns is almost always upon the root; so that átʻarvan is not decisive as to átʻar or atʻár; see atʻarí, -yú. Was the Fire of Áhura that upon the altars?; the other Fires being also sacred, in an inferior degree.

(12(39)) (... Imáṁ yajñám) ... Adbʰyáš ča vásvibʰyaḥ(-yo)-* víšvāsāṁ ča apám eváṁ Mahādʰā-dʰitānāṁ (Sumedʰā(ḥ) (-dʰó-) dattānāṁ vā, *víšvāsāṁča Urvárāṇāṁ Mahādʰā-dʰitānām.

(13(40)) (Imáṁ yajñám) Mantrásya švāntásya (-āi 'v-) evám ápi ča (-ar-) ṛtávanaḥ(-o) vṛjyasásya (?*[1] -é 'ti šábda-kálpā'nukṛti-hetór,-(ati)saṁdigdʰatvena (-āi 'v-) eváṁ tú; kíla* vṛjánavataḥ(-o) Mantrásya, [(vṛjána- (-á-) -ásor vā,—íti púnar ápi s(š)aṁdehavattamaṁ,—Mantrásya)], Dātásya (-é 'ti, kíla dʰármaṇaḥ (-o) vídevasya yajatásya (-e 'há rūpakam iva (-o 'd-) uddištasya, *Dātásya) *J̌aratʰuštreḥ (-r)*[2] dirgʰásya (-o 'p-) Upayānasya ča dʰyānasya (kíla, dirgʰá-kráma-paraṁpara (-o 'p-) upadešásya dʰármadʰyānasya) vásor Mahādʰā-yájaḥ (Sumedʰā(ḥ) (-dʰá-) -íšṭeḥ*[3]).

(14(41)) ... (Táṁ yajñám) Giréš ča Ušā-dʰāraṇasya (-ar-) ṛtá-svàrvataḥ (-o ?) víšvešāṁ giríṇām ṛta-svàrvatāṁ puru-svàrvatāṁ *Mahādʰá-dattānām (Sumedʰā(ḥ)-(-dʰó-) -dʰitānāṁ vā);

(14(42)) Kāviásya*[4] súar (sūraḥ, sváraṇasya vā*[5] svàr-súar, vidyā 'rtʰaṁ kadá-čit syāt(-d)), mahādʰá-dʰitasya (sumedʰā(ḥ)-(-dʰó-) dattasya vā), áhvṛitasya (-é 'ti šábda-kálpavat, kíla (-á-) ákšitasya súraḥ(-o) Mahādʰá-dʰitasya, (Sumedʰā(ḥ)(-dʰó-)-dattasya vā).

(14(43)) I. y. n. s. (Púṇyāyā(ḥ)) Ṛtéḥ(-r (íti šábda-kalpāʰ-nukṛty-ártʰa-mātram ihá višešata(ḥ) eváṁ, kíla raivatyásya

[1] vṛjána- = 'strength'; this latter to ūrj, varj, supposed to be a different (?) root from vṛj, varj. For the Av. reading verežyaṅhahvahya read vṛjána + ásu + a- (?) = 'Community-', or 'power'-, Lord'. See note on p. 93.

[2] A rare suffix, but see the few, together with áttri.

[3] 'išṭi' properly here used as end of the compositum with changed accent; cp. also su-yáj- and su-yajñá.

[4] Also possibly applying to the proper name in the Veda, certainly in an especial manner applied to the Ṛbʰú's, etc.

[5] So, unless we read sváraṇaṁ to the first svar = 'to sound', which may indeed be more immediately realistic here. Are the two words 'svàr' possibly of identical etymological origin?, the 'flare of the trumpet' suggesting the 'glare of the glory'?; see Wh.

(-a rt-) ṛtá- (-ṛtú-(-artú-)-dʻárma-pʻála-dásya(-ar-) *Ṛtéḥ(-r), vásvyāḥ (kíla, raivatyásya vásunaḥ)*[1], Čítteḥ(-r) vásvyā(ḥ) ápi, *Ṛtéḥ(-r, íti púnar evám, vidyá'rtʻe víkṛte tú, kíla (-ar-) ṛtásya (-é'ti kadā́ čid ihá(-ā́-) ártʻaṁ syāt(-d), -Ṛtér*) vásvyā(ḥ), *Rā(dʻ)-šantāteḥ(-r)*[2] vásvyāḥ, Súar (kíla Sū́raḥ), Šávasaḥ(-so) Mahādʻā́-dattasya (Sumedʻā́(ḥ)(-dʻó(?)-)-dʻitasya vā).

(15(44)) (Imáṁ yajñám) . . . dasmáyā(ḥ) vásvyā(ḥ) (Ā́)priteḥ(-r) (Āšíšaḥ suastimatyā́ḥ suasti-vāhyā(ḥ) vācáḥ(-o)) dasmásya náraḥ(-o) ṛtā́vana(ḥ), ugrásyača tákvasya (šāpa-vādínaḥ(-o)) *dʻāméḥ(-r*[3], íti šábda-kalpana-vat tatʻā́ kévalam evám; kíla dʻā́manaḥ (-no), nyāyásya vā, nyāyávādina(ḥ)*[4]), Upamantríṇaḥ(-o) yajatásya (-é 'ty), [*Upamā́nasya šábda-kálpa'-nukṛty-ártʻaṁ tú, kíla yajñáṁ šapátʻa-durvača(ḥ)-upamantríṇaḥ

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[1] One naturally supposes that ereϑē is ṛtá perhaps in a sense rather different from the sense attributed to a(r)ši; and one naturally selects the more abstract sense for ereϑē because a(r)ši becomes so closely identified with the idea of 'profit' and 'wealth'.

[2] That rā-, rāš-, or radʻ- rādʻ- = 'to give', etc. lies at the root of this difficult word is mere conjecture, as is of course also my notice of šantāti, to šám (Wh. of šaṁ-yos'). We might naturally suspect the presence of an Avesta rad, or rād, 'd' going over to 's', but an abstract termination attaching itself to the stem of a present participle is what most naturally suggests itself here, and a form from 'rās' = 'to give' suits the context. In S.B.E. XXXI, I preferred a ras = rasītan.

Cp. for form iriϑyāstāt, the present participle plus -tāt; see Indian ariṣṭátāti, but not in the Ṛg Veda, where we have, however, at least the past participle plus -tāti. For a possible fem. form cp. -uhī, etc., and anaḍvāhī (Wh.).

[3] 'Wisdom' seems indeed well adapted here; and one might almost hesitate whether, or not, to accept a root dā = 'to know'; cp. the Old Pers. form, which we, however, of course more naturally refer to Av. žan. Dʻā might, however, include a 'mental disposition of things'. Otherwise we must render 'of the Creator'. The suffix -mi, m. f., is rare, and seldom, or never, occurs after -ā, except in jāmī = 'relation'; Av. dāmi, however, occurs also in the sense of 'Creator', as of 'Creation': Θέμις, has been compared. I follow my imitation dʻāméḥ with dʻā́manaḥ, and this must be understood in its sense 'statute, law, order'. The Pahl. trlr. seems to have read dahmahya; would not this afford an improvement?

[4] Accent after the preponderance of analogies, as so often; see also the intentional redundancy.

upamanyóš ča yajatásya, víšvān durvṛttán* pāpa-karmáṇaḥ práti evám (dur-)-manyumátaḥ (-o) yajatásya (i-. y-. n-. s-.)].

(16(45)) (Imám yajñám) nivedáyāmi saṅskāráyāmi(-y) eṣám āšayánām*[1] (íti, kíla (-ā-), āšayánām svalpa-gṛhá-kšudrá-grámāṇām ášan-nírmitānām, íti kadačid (árt'am syát(-d),-(ati)samdigd'am tú madmatyā́ dṛšyáte),-kšétrāṇām, gávyūtīnām, met'í-nirmita-*[1] vāsá-b'ūmi-st'ánānām, áp-hvaritánām (íti šabda-kálpā'nukṛty-árt'a-mátram evám, kíla prapánām, ap-pána-st'á-nānām), apám ča, kšamám, urvaráṇām*[2] (vṛkšá-šākānām, óšad'īnām šádānām*) asyāšča kšāmáh (-ó 'v-) *avásya(-ā́-) ášana(ḥ) (íti, kíla (-ā-) amúšya(-ā 'v-)*avásya, (-é 'ti) (kíla (-ā́-) *amúšya (-ā-) áš-manaḥ(-o)), vā́tasya (-ar-) ṛtávana(ḥ) (-íti), stṛṇám, māsáḥ, súraḥ (-ó, 'n-) ánagrāṇām róčasām* svad'itánām, (kíla svād'īnānām) víšvešām Švāntásya púṇya-Manyóḥ(-r, íti, kíla švāntásya(-ā 't-) Ātmánaḥ(-o)) d'itánām (sárgānām vā) ṛtávanām* (sṛ́šṭīnām* ča (-ar-) ṛtávarīṇām nírmālāṇām), ṛtásya(-ar-) ṛtvíyānām.

(17(46))... Nivedáyāmi saṅskāráyāmi(-y) ṛtún bṛhatá(ḥ) (evám) yé(-a) ṛtásya(-ar-)ṛtávaḥ sánti (-ty ásan); kíla (-e 'm-) imám yajñám) ṛtūnám (ṛtvíyānām) *ahanyánām, másyānām, saṁvatsarīṇānām, šarádām ča (saṅskāráyāmi-(-y-)), (eṣám) yé sánti (ásan vā) ṛtásya(-ar-) ṛtávaḥ. (Yajñám*) Sāvánehḥ(-r)*[3] ṛtóḥ(-r, [íti šábda-

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[1] Whether a structure more prominently composed of 'stone' was here held in view?, — and so to ášan = 'stone', might be considered, while the maēθana; see below, might get its name from the predominance of the wooden pillar met'í, med'á, méd'a. The 'stony' element (? in Av. asaṅh-) might have reference to a stone wall for defence, while the maēθa had rather wooden posts, or palisades; — some encircling enclosure was frequent. Cp. here also métṛ(-tar) = 'builder of m.'. We have the alternative choice of referring the word to maēθ-, miθ- = 'to meet'; cp. the stem miθn- in) miθnat, etc.; but maeθ- (miṭ-) itself requires explanation. Was the idea of -mét'ana (Wh.) present? Or a 'pairing' of people might have suggested the meeting together of the family, or minor tribe: (— hardly).

[2] May not the Indian urvárā have here exactly the sense of Avesta urvara rather than that of 'fruits and vegetables'. Insert ahar-yajatānam in 17 (46).

[3] Accent on the privative nir- according to preponderating analogy.

kálpā'nukaraṇena-mātraṁ; kíla (-e-) imáṁ yajñám amū́šāṁ pūrva-prātáḥ-sóma-sā́va-(-i-)-*horānām (íti), téna (-āi 'v-) eváṁ Sāváni-*[1] nāmnīnām,- tā́sāṁ, kíla yajñáṁ pū́rva-dívasa-namáḥ-kālásya(-ar-) ṛtóh, púṇya-karma-(-o-)-upayogínaḥ*[2] (-o) nivedáyāmi . . .)].

(18(47)) (Imáṁ yajñám) nivedáyāmi saṅskāráyāmi(-y) ṛtā́va-nām *Pravartínām (íti púnar ápi; kíla pitrā́'tmánāṁ*[3] páretā-nām) ugrā́ṇām *abʿitúrā́ṇām*[4] (-abʿitúrvatām, -abʿiturátām)* pūrva-čittānām [(pūrvačétasām, -číttinām, íti, šábda-kalpan-ā́'rtʿaṁ; kíla pūrva-púṇya-vidyā́- (-ā́ 'š-) -āšritā́nāṁ mantrá-bʿaktínāṁ*, pūrva-kāla-dʿárma-dʿā́man(n)-abʿirákšatām ápi, Pravar-tínām - Pitāmahā́nām, kula-yajatā́nām)], -nā́bʿi-nehdišṭʿānāṁ ča pitāmahā́nām, -svásya (čétaḥ-(-o-)-ruvaṇa-*[5] šrút-(-d-)-)ātmá-naḥ; [kíla svā́'tmánaḥ pravartíne* svapitāmahā́ya, kíla yajñám . . . ātmánaḥ pūjakasya pujakāríṇaḥ svayáṁ tatkšaṇena(-ṇe)-tad-yajñá - sevane* svašarīratvéna samupastʿitasya, tasya (-ā-) ātmā́naḥ(-o), jánasya yásya hetóḥ pṛ́tʿak (-g íti kadā́čid) eváṁ tadyajñá-sevanaṁ vástutaḥ saṁpādyáte), - tásya, - tádātmanaḥ *Pravartína(ḥ) hetóḥ (-tór) imáṁ yajñáṁ saṅskāráyāmi(-y), íty ādi . . .].

(19(48)) I. y. n. s. víšvebʿyaḥ(-a) ṛtásya(-ar-) ṛtúpatibʿyaḥ.

(19(49)) Víšvebʿyaḥ (-o) vásu-dʿā́bʿyaḥ (-yo) yajatébʿya(ḥ) eváṁ manyúbʿyaḥ, [kíla, púṇya-manyumádbʿya(ḥ), íti; kíla

[1] -Ni is a suffix occurring not so often, and with accent mostly upon the root. The suffix -ani, f. and as adj. m. f. nt., would give us *hāvāni(?). Might not the Av. 'i', as so often, be a quasi-pahlavi relic of a 'y' with its inherent 'a', havanyā; see ahanyā, dʿvanyā*, udanyā. Or again should we explain as a suffix -an + a suffix -i? which would give us an hāvāni.

[2] -in- accented from analogy; see the great preponderance.

[3] Should we write pitra-ātm- or pitā'tm-; see pitāmahā́nām.

[4] Abʿi in composition is seldom accented in the ṚV.; but see abʿitaḥ, abʿídyu-, abʿimāti-, and a few others which only occur among the many accentless abʿi-. *Mantra-bʿaktimatām.

[5] So, only to recall the etymology of Av. ruvan*; indeed the form looks as if it had its origin in the participial suffix; see also ruvaṇyú and ravaṇa, adj. (?), brullend, etc.; see also šravā́ṇa.

yajatébʿyaḥ svargā́rtʿa-(-ā-)-abʿirákšadbʿyaḥ(-yo)] nivāsá-bʿū́mi-gáyebʿyaš ča [(-e 'h-) ihalokasya nivāsa-gehébʿyaḥ(-o) vā (-é 'ti kadāčid)] yé sánti (-y, ásan vā) yajníyā(ḥ), *vásnyā(ḥ) (íti šábda-kalpā'nukaraṇena, tátʿā kévalam; kíla, stúti-vákmyā(ḥ)) ṛtā́t(-té sáčā yát(-d) vásišṭʿāt(-d), (íti kíla, ... yát(-d) vásišṭʿam).

(20(50)) (He) *Sā́vane[1] (-a íti; kíla, he yájata prā́taḥ-sóma-sā́vana, pratʿame dívasa-víbʿakte, kíla, he yájata etā́m ábʿirakšin), ṛ́tāvan, ṛtásya(-aŕ-) ṛ́tu-pate;-

(20(51)) he *Šávase[2] (-a íti, he Šávasin, *Šávasi(?) vā, dívasasya dvítīye púṇya-kālá-víbʿakte, kíla, he yájata, tád-ábʿirakši-yā́jata(-te(-a))), ṛ́tāvan (-vari vā(-ā́'r-) ṛ́tasya(-ar-)) ṛ́tu-pate, (ṛ́tāvari vā ṛtásya pátni);-

(20(52)) he Áraṁ-pituman(-ṅs-), (tṛ́tīya yájata dívasasya, tṛ́tīya-púṇya-kālá-víbʿakty-abʿirakšin(-n)(-še)), ṛ́tāvan, ṛtásya (-ar-) ṛ́tu-pate;-

(20(53)) he *Úd-ahariṇa (*Úd-ahanya vā, túrīya púṇya-dívasa-víbakti-yájata(-tá 'r-)), ṛ́tāvan, ṛtásya (-ar-) ṛ́tu-pate;-

(20(54)) he *Ábʿi-trātrima, (*Ábʿi-šrutrima (vā)), *Ábʿigaya, (kíla, he tvám ásma -vāsa-bʿūmi-gayā'bʿirakšin, géha-pālana*-yájata, páñčama-púṇya-dívasa-víbʿakty-ábʿirakšin(-n) (-še)), ṛ́tāvan(-n), ṛtásya(-ar-) ṛ́tu-pate;-

(20(55)) he *Úšasiṇa (prátʿama(-o-)ušā-kāla, šášṭʿa(-ā́-)áhar-púṇya-dívasa-vibʿakti-yájata),

(21(56, 57, 58)) yádi tvā (tvā́m; íti; kíla yádi yušmā́n[3] víšvā(ḥ), he Hórā(ḥ)* ṛ́tu-pā(ḥ), didvéša, yádi mánasā, yádi váčasā,

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[1] For Hāvane; see above. The word *Sāváni is formed from analogy upon sāvá and -sāvin (acct. (?)); see the forms in -ni, some with strengthened root, with various accent.

[2] See above; also cp. for formation šávas and šavasí, which latter is accordant with a -sa; šávase should be vocative of a šávasi; — according to the accompanying terms it should be masculine; see also šavasáye at 3 (8) and at 23 (67); see (for form) sāuyavasi to su yávas; the suffix 'i' seldom has the accent

[3] The singular 'ašavan' in the Av. original at 60 stands for the pl. in idea.

yádi čyautnéna[1], yádi jóšeṇa (-é 'ti, kíla, ab'iprāya-pūrvám), yádi(-y) ájošeṇa*[1], (kíla(-ā́-) ájñātvā(-ā́ 'n-), ániččayā(-ā́ 'n-), ánīpsitaṁ ča),

(21(59)) ā́ te asyá, kíla(-ā- asmín ((-n) íti), yušmā́kaṁ yajñé (-è 'm-), amū́ni sárvāṇi kāryā́ṇi pratī́kšya) prá (kíla, úttaró'ttaraṁ) tvā́m, (kíla yušmā́n) -stuve, -stāúmi; ní te (kíla, yušmā́kam, kšati-saṁpūrṇena (-é 'ti, kíla paritóšaṇena(-āi-) evám, táva yajñáṁ b'ū́yaḥ(-o)) vedáyāmi, yádi te (kíla tvā́m, -yušmā́n vā) asyá, (kíla tásmin (-n), -etat-pratī́kšya), áva-ruród'a (tásmin) yát, (kíla, tat-pratī́kšya yát (táva)), yajñásya ča, stúti-vákmyasya (paramā́'rt'aḥ(-ó' sat); [kíla, yádi tvā́m, Ásura, kadā́-čana, kiṁčit, tva-yajñá-stúti-vákmya-pratīkšaṇena áva-ruród'a, tátaḥ(-s) tvā́m, tad-hetór, úttaró'ttaraṁ tāvat(-d) b'ū́yaḥ *prástuve, (-*prastāúmi, -stošyā́mi, vā)].

(22(60)) He ŕtavaḥ (ŕtū-patayaḥ(-o)), víšve máhišṭ'ā(ḥ) ŕtāvānaḥ(-a), ṛtásya(-ar-) ŕtu-patayaḥ,

(22(61)) yádi vaḥ(-o) didvéša,

(22(62)) yádi mánasā, yádi vā́časā, yádi čyautnéna,

(22(63)) yádi jóšeṇa, yádi ájošeṇa; (kíla, yádi ab'iprāya-pū́rvaṁ, yádi vā ájñātvā*, áništvā),*[2]

(22(64)) ā́ vaḥ(-ó 'sy-) asyá (tásmin) pra ča, (kíla(-ó-) úttaró'ttaraṁ tat-pratī́kšya paritóšakaṁ) prastáve (-prastāúmi-), ní va(ḥ) (úttaró'ttaraṁ) vedáyāmi, yádi vaḥ (vo 'syá) asyá, (kíla, yádi(-y) asmín, tat-pratī́kšya), áva-ruród'a yát tva-yajñásya

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[1] These expressions 'in thought, in word, and in deed' make it impossible that the offences referred to were mere 'remissness in the ritual', although the 'means of justification' are here principally mere 'praise or prayer'; that is to say, 'justification by faith' in another form. See also ṚV., V, 85, 7, 8, and VII, 86, the whole of it. The Ṛk expands more practically the items of offence; but see the ever recurring and truly wonderful Zoroastrian depth 'in thought, in word, in deed'; where did it come from?—through what centuries of religious feeling and resolution?

[2] Where should we place the accent? with these a-privative gerunds? (ajñātvā́(?)) Recall that the negative gerundives have the accent on the final -yá.

stútivákmyasya ča (ávašya-paramā́'rt'aḥ (-ó 'sat) ásat(-d), [(íti; kíla, yádi tvā́m tvad-yajña-stuti- *vákmyaṁ pratíksya yat'ā-kat'aṁčid áva-rurṓd'a).-tátas(-ḥ), tat- pratıkšaṇena, tvā́m útta-ró'ttaraṁ višešataḥ b'ū́yaḥ prastāúmi (-í 'ty ādi) . . .)].

(23(65)) Pravárāi, (kíla, sò 'hám svayáṁ prakāšaṁ) Mahād'ā-yajñáḥ*[1] ((-ñā́m(?)) k'yāpáyāi*[2]) (-sumed'á(ḥ)(-á(?)-)-íšṭiḥ(-r-vā) (-asmá-d'arma-vidyā́ṁ prakāšaṁ k'yāpáyišyāmi), Jarat'uš-ṭriḥ(-r)*[3], (-ahám), vídeva(ḥ)*[4] (evám), ásura-četāḥ(-tās) . . . -kíla (-á-) ásurasya d'árma-d'āma- (-n-) -hṛdaya-b'aktimā́n (-ṅ) ásmi).

(23(66)) Sāvánaye (-a íti, šabda-kalpā́'rt'aṁ nítyaṁ púnar ápi; kíla sóma-sāvi(n)-prātaḥ(-r)-horā*-kāláya), ṛtā́vane(-a) ṛtásya (-ar-) ṛtúpataye, -yajñā́ya ča stúti-vákmyāya (tad manasyitvā́), kšṇotrāya*[1] (-é 'ti púnaḥ šábdataḥ tát'ā kévalam eváṁ); [kíla imā́n yajatā́n mad-prā́rt'anena(-āi 't-) etā́vat(-d) ati-nirband'ena, pro'tsáhāi mad-d'armā'kāṅkšā-šā́ntaye(-a), eváṁ tádart'am -tā́ṅšča yajatā́n (-ṅst-) téna mámo'pári saṁtošayāi, téb'yaḥ (-s) saṁtušṭiṁ kṛṇávāi, karišyā́mi, -tad-vidyā́'rt'am eváṁ višeša-taḥ(-s) pravárāi (-āi 'ty-), íty ādi- .] . . prášastaye ča, —

(23(67)) Šavasáye Višyā́ya ča, ṛtā́vane(-a) ṛtásya(-ar-) ṛtáve, (kíla (-ar-) ṛtú-pataye), yajñā́ya ča, stuti-vákmyāya* ča, saṁtoša-kšṇotrāya*, prášastaye ča, ṛtú-pataye,-yajñā́ya ča . . ., prášas-taye(-a),

---

[1] Compare ṚV., III, 51, 7. táva práṇītī táva šura šármann ā́ vivāsanti kaváyaḥ suyajñā́ḥ; see also áyajña.

[2] I think that the idea expressed by this middle voice is not so exclusively 'I confess myself as a Mazda-worshipper', as 'I confess for myself the Holy Faith'; see the nominatives. The nom. might, of course, follow the middle voice, as in other languages.

[3] For the term -tri; see áttri, arčátri.

[4] With regard to the accented ví- I will not say that it occurs more often with the effect of rendering a definition one of 'opposition' or 'deprivation' rather than one of 'discrimination', but notice vidvešaḥ, virūpa, vivāč, vívrata, and višoka (which should be accented on vi-). Sp. 68 is misplaced in the Av. Text.

yádi čyautnéna[1], yádi jóšeṇa (-é 'ti, kíla, ab'iprāya-pūrvám), yádi(-y) ájošeṇa*[1], (kíla(-ā-) ájñātvā(-ā 'n-), ánič'ayā (-ā 'n-), ánīpsitaṁ ča),

(21(59)) ā́ te asyá, kíla (-ā- asmín ((-n) íti), yušmākaṁ yajñé (-č 'm-), amū́ni sárvāṇi kāryā́ṇi pratíkšya) prá (kíla, úttaró'ttaraṁ tvā́m, (kíla yušmā́n) -stuve, -stāúmi; ní te (kíla, yušmā́kam, kšati-šaṁpūrṇena (-é 'ti, kíla paritóšaṇena(-āi-) evā́m, táva yajñā́ṁ b'ū́yaḥ(-o)) vedáyāmi, yádi te (kíla tvā́m, -yušmā́n vā) asyá, (kíla tásmin (-n), -etat-pratíkšya), áva-ruród'a (tásmin) yát, (kíla, tat-pratíkšya yát (táva)), yajñásya ča, stúti-vā́kmyasya (paramā́'rt'aḥ(-ó' sat); [kíla, yádi tvā́m, Ásura, kadá-čana, kiṁčit, tva-yajñá-stúti-vā́kmya-pratīkšaṇena áva-ruród'a, tátaḥ(-s) tvā́m, tad-hetór, úttaró'ttaraṁ tāvat(-d) b'ū́yaḥ *prástuve, (-*prastāúmi, -stošyā́mi, vā)].

(22(60)) He ŕ̥tavaḥ (ŕ̥tū-patayaḥ(-o)), víšve máhišṭ'a(ḥ) ŕ̥tāvānaḥ(-a), ŕ̥tásya(-ar-) ŕ̥tu-patayaḥ,

(22(61)) yádi vaḥ(-o) didvéša,

(22(62)) yádi mánasā, yádi vā́časā, yádi čyautnéna,

(22(63)) yádi jóšeṇa, yádi(-y) twice ájošeṇa; (kíla, yádi(-y) ab'iprāya-pū́rvaṁ, yádi vā ájñātvā*, ánišṭvā),*[2]

(22(64)) ā́ vaḥ(-ó 'sy-) asyá (tásmin) pra ča, (kíla(-ó-) úttaró'ttaraṁ tat-pratíkšya paritóšakaṁ) prastáve (-prastāúmi-), ní va(ḥ) (úttaró'ttaraṁ) vedáyāmi, yádi vaḥ (vo 'syá) asyá, (kíla, yádi(-y) asmín, tat-pratíkšya), áva-ruród'a yát tva-yajñásya

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[1] These expressions 'in thought, in word, and in deed' make it impossible that the offences referred to were mere 'remissness in the ritual', although the 'means of justification' are here principally mere 'praise or prayer'; that is to say, 'justification by faith' in another form. See also RV., V, 85, 7, 8. and VII, 86, the whole of it. The Ṛk expands more practically the items of offence; but see the ever recurring and truly wonderful Zoroastrian depth 'in thought, in word, in deed'; where did it come from?—through what centuries of religious feeling and resolution?

[2] Where should we place the accent? with these a-privative gerunds? (ajñātvā́(?)) Recall that the negative gerundives have the accent on the final -yá.

stútivákmyasya ča (ávašya-paramā'rtʿaḥ (-ó 'sat) ásat(-d)), [(íti; kíla, yádi tvāṁ tvad-yajña-stuti- *vákmyaṁ pratíksya yatʿā-katʿaṁčid áva-ruródʿa).-tátas(-ḥ), tat- pratīkšaṇena, tvām útta-ró'ttaraṁ višešataḥ(-o) bʿúyaḥ prastāúmi (-í 'ty ādi) . . .)].

(23(65)) Pravárāi, (kíla, sò 'háṁ svayáṁ prakāšaṁ) Mahādʿā-yajñāḥ*[1] ((-ñám(?)) kʿyāpáyāi*[2]) (-sumedʿá(ḥ)(-á(?)-)-íšṭiḥ(-r-vā) (-asmá-dʿarma-vidyāṁ prakāšaṁ kʿyāpáyišyāmi), Jaratʿuš-ṭriḥ(-r)*[3], (-aháṁ), vídeva(ḥ)*[4] (evám), ásura-četāḥ(-tās) . . . -kíla(-á-) ásurasya dʿárma-dʿāma- (-n-) -hṛdaya-bʿaktimān (-ṅ)* ásmi).

(23(66)) Sāvánaye (-a íti, šabda-kalpá'rtʿaṁ nítyaṁ púnar ápi; kíla sóma-sāvi(n)-prātaḥ(-r)-horā*-kāláya), ṛtávane(-a) ṛtásya (-a r-) ṛtúpataye, -yajñáya ča stúti-vákmyāya (tad manasyitvá), kšṇotrāya*[1] (-é 'ti púnaḥ šábdataḥ tátʿā kévalam eváṁ); [kíla imān yajatān mat-prārtʿanena(-āi 't-) etávat(-d) ati-nirbandʿena, pro'tsáhāi mad-dʿarmā'kāṅkšā-šāntaye(-a), eváṁ tádartʿam -tāṅšča yajatān (-ṅst-) téna mámo'pári** saṁtošayāi, tébʿyaḥ (-s) saṁtušṭiṁ kṛṇávāi, karišyāmi, -tad-vidyā'rtʿam eváṁ višeša-taḥ(-s) pravárāi (-āi 'ty-), íty ādi- .].. prášastaye ča,—

(23(67)) Šavasáye Višyāya ča, ṛtávane(-a) ṛtásya(-a r-) ṛtáve, (kíla (-a r-) ṛtú-pataye), yajñáya ča, stuti-vákmyāya* ča, saṁtoša-kšṇotrāya*, prášastaye ča(-ar-), ṛtú-pataye,-yajñáya ča..., prášas-taye(-a),

---

[1] Compare RV., III, 51, 7. táva práṇītī táva šura šármann ā́ vivāsanti kaváyaḥ suyajñāḥ; see also áyajña.

[2] I think that the idea expressed by this middle voice is not so exclusively 'I confess myself as a Mazda-worshipper', as 'I confess for myself the Holy Faith'; see the nominatives. The nom. might, of course, follow the middle voice, as in other languages.

[3] For the term -tri; see áttri, arčátri. **svayáṁ hetóḥ in 23 (66).

[4] With regard to the accented ví- I will not say that it occurs more often with the effect of rendering a definition one of 'opposition' or 'deprivation' rather than one of 'discrimination', but notice vidvešaḥ, virūpa, vivāč, vivrata, and višoka (which should be accented on vi-). Sp. 68 is misplaced in the Av. Text.

(23(68)) ṛtú-patīnām ṛtvíyānām Ahar-yajatā́nām; (kíla, (-ā́-) áhar-ahaḥ(-r) ékaikānām áhanāṁ samāgryāṇām ékaikam iva (-āi't-) etā́vat(-d) ṛtvíyaṁ pṛ́tʿak(-g) uddiṣṭānām, -Áhanyānāṁ ča; (-kíla (-e'h-) ihá(-ā́-) áhar-horā-* kālá-víbʿaktınām evám, pṛ́tʿak kiṁ tú sevanā́'rtʿaṁ seva-vidyā́- 'nusāreṇo 'panītā́nām), Mā́syānāṁ ča, Saṁvatsarīṇānāṁ ča, *Šarádāṁ yajñā́ya ča, stúti-vákmyāya* ča, saṁtošāya (kšṇotrāya, vā (-é 'ty eváṁ rūpakam upapannā́nāṁ vyutpāditānāṁ) prášastaye ča . . . [tat sámagraṁ, tad ábʿinnaṁ, pratī́kšya(-ā-), asmá-dʿárma-dʿyānaṁ vídevaṁ nítyam áhar-ahaḥ pravárāi, prakāšaṁ ča kʿyāpáyāi (-kʿyapayi-šyā́mi)** . . .].

** Readers are again reminded that the accentuations are here left everywhere somewhat redundant, for the reason given, being also largely re-applied through inference from anologies. The subdivisions of composita may be also more minute than is customary elsewhere. In selecting equivalents no especial distinction has been made between the Sanskrit terms of the different periods, though the Vedic has been generally preferred. The sequence of the wording has been necessarily somewhat warped by the necessity of following the word-sequence of the Avesta. My somewhat excessive and irregular application of sandhi seemed also enforced by my unusually numerous subdivisions through commas for the purpose of making the pointing of the ideas more easily recognised.

Oversights, chiefly owing to the new procedure, and the distance of the printing, are unavoidable. Some minor omissions have been consciously left unnoticed owing to the pressure of time;—through some accidental causes even slight emendations occasionally entail considerable delay.

The substance of some of the remarks and notes which appear above in the reconstructed Edition of the Avesta text, is here sometimes repeated, as this Edition of the Sanskrit Equivalents may be also, in some works, issued separately.

Errata. Parsi-Persian page 80 (19), read Fīrūž-... for Pīrūž-...; page 81 (21), read dādar for dādār, (25) add dūyamīn to duvum. In the Sanskrit Equivalents on p. 99, 9th line from the top read apiy; 10th (-à r-) for (-á r-); on p. 103, 6th line read (-os-) for (-or-); on p. 106, 8th line add (-dó); on p. 115, 19th line add (-y), to yádi, twice; on p. 116, 4th line add (-o); 15th line read mat-p-; 17th line add svayáṁ hetóh; 18th line read kṛṇ-; 22d line insert (-ar-).

A study of the Five Zarathushtrian (Zoroastrian) Gâthâs,

with

text, translations, etc.

(being the first attempt as yet made to treat the subject with full exhaustion of materials),

i. e. with the

Pahlavi translation for the first time edited with collation of manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language,

with

Neryosangh's Sanskrit text edited with the collation of five MSS. and with a first translation,

also

with the Persian text contained in Codex 12b of the Munich Collection edited, transliterated, corrected and collated

together with

a commentary, and dictionary,

being the enlarged literary apparatus and argument to the translation of the Gâthâs in the XXXIst volume of the Sacred Books of the East,

by

Lawrence H. Mills, D.D., Hon. M. A.,
Professor of Zend Philology in the University of Oxford.

VOL III, DICTIONARY

(PARTS I—III, YASNA XXVIII—XXXIV, XLIII—LI,LIII, COMM.)

Published with a subvention from the Secretary of State for India in Council (of Her Britannic Majesty's Government), and also with that of the Trustees of the Sir J. Jejeebhoy Translation Fund of Bombay.

F. A. BROCKHAUS, LEIPZIG.

1902.

" . . . Das Ergebnis einer erstaunlichen Arbeit sehr mannigfaltiger Art . . . unser Verständnis der Gâthâs mächtig gefördert . . ." — *Göttingische Gelehrte Anzeigen,* Mai 13, 1893. Professor F. Justi.

" Tous ceux qui s'occupent de l'interprétation des Gâthâs rendront hommage à l'immense labeur scientifique de M. Mills. . . . son livre reste un instrument indispensable pour l'étude. . . ." — Professor James Darmesteter, *Revue Critique,* 18 septembre, 1893.

„ . . . insbesondere von Mills,* der diese schwierigen Gedichte mit Beigabe des sämmtlichen Interpretationsapparates der Ueberlieferung in gründlichster Weise behandelt hat . . ."

* Lawrence H. Mills, A Study of the Five Zarathushtrian Gâthâs, 1894 . . . and the Zend Avesta, Part III, the Yasna, &c., in the 'Sacred Books of the East, Vol. XXXI, Oxford, 1887. — Professor F. Justi in the *Preussisches Jahrbuch,* 1897, p. 68, *Sonderabdruck.*

Mills, Lawrence H., A Study of the Five Zarathushtrian (Zoroastrian) Gâthâs with texts and translations, also with the Pahlavi translation . . . with Nēryōsangh's Sanskrit text . . . also with the Persian text . . . together with a commentary . . . Leipsic, 1894, pp. XXX, 622. 4°.

" . . . Wer heute im Avestā selbständig und mit Erfolg arbeiten will, muss sich die gesamte Tradition dienstbar machen. Das hat Mills in seinem Werke: 'A Study of the Five Zarathushtrian (Zoroastrian) Gâthâs an dem schwierigsten und dunkelsten Teile des Avestā gethan. Er giebt erst den Text in Originalschrift, im ersten Theile bis p. 153 und im dritten Theile bei Yasna 51 u. 53 auch in lateinischer Umschrift; dann folgt eine wörtliche lateinische Uebersetzung, der Pahlavītext und dessen Uebersetzung, Nerosanghs Text in Umschrift und Uebersetzung, der Text einer modernen Pārsi-Uebersetzung des Pahlavītextes in Umschrift und eine freie englische Uebersetzung des Grundtextes. Der vierte Theil p. 393 bis 622 enthält einen ausführlichen Commentar, der als Erläuterung dienen soll zu der Uebersetzung der Gathas, die Mills in den Sacred Books of the East Vol. XXXI gegeben hat. Theil 1 und 4 waren schon 1892 ausgegeben worden.

"Mills' Werk, das Ergebnis langjähriger, mühe- und entsagungsvoller Arbeit, vereinigt bis auf ein Wörterbuch das in Aussicht gestellt wird, alles, was für die Erklärung der Gathas notwendig ist. Man mag im einzelnen noch so viel abweichen, immer wird es die Grundlage bilden, auf der sich jede weitere Forschung aufbauen muss. Mills hat mit ihm der Avestaforschung einen hervorragenden Dienst geleistet, und es gebührt ihm dafür der wärmste Dank und die vollste Anerkennung.

„Halle (Saale), R. Pischel."

(Zeitschrift der D. M. G. July, 1896.)

'Beyond question the leading authority, now living, on the Gâthas' the Nation. Aug. 30, 1906. (Dr. Gray).

Yasna IX.

The Vision of Haoma to Zaraϑuštra.

Y. IX, 1—48.

[illegible]
[illegible]
[illegible] (2)
[illegible]

Pahl. text translit. 1) **Pavan hāvan' ratīh [1] [pavan hāvan ī [1] gās] hōm madam sātūnt' [2] av' zartušt', 2) pavan ātaχš [3] pīrāmūn' [4] yōšdāsarēnešnīh [amataš [5] ātaχš gās [6] kāmīst' [7] χalelūnastan' [8]] (pavan) gāsān' srāyešnīh [5] [amataš [9] zag ašem vohūk' [10] ī [11] III gūft' man' [12] fravarānih [13] av' levīn'].

** χ is here used for ﻝ = kh. [1] A (DJ), B (D, Pt. 4) om. ī. [2] B (Pt 4) raft. [3] A (DJ) om. gās here which the others insert. [4] B (D, Pt 4) pirāmūn', and ins. va. [5] B (D, Pt 4) om. from amataš to srāyešnīh inclus. [6] diff. word from gās above; cp. gātū. [7] M kāmist'; A (DJ), E (K[5] Sp.) kāmīst'. [8] so A (DJ); E (K[5] (Sp)) šūstan' [9] A (DJ) om. aš. [10] so A (DJ) -ūk'. [11] A (DJ) ins. ī. [12] A (DJ) om. man'. [13] Citation from Y. 12 (13), 1.

The Pahl. Text transl. At the hāvan ratu [1] (the hāvan prayer-time) [the hāvan gāh [2]] Haoma came to Zartušt (Zaraϑuštra) (2) when he was cleaning [3] around the fire, [when he wished to wash the fireplace [4], and when he was intoning [4+5] the Gāϑas, [when he uttered the Ašem Vohū which is thrice [6] said, and which is* before the fravarānih (i. e. the fravarānę) [7]].

[1] See note on the Avesta text.

[2] See note 4.

[3] Lit. 'in his cleaning'. I cannot accede to this homely rendering just here, with Nērysōangh and Haug; I regard the original word as meaning 'consecrating'; see SBE. xxxi, p. 231, 'served and sanctified', two words to express the idea.

[4] Notice the close proximity of the two identical forms gās, with yet totally different meanings, one from gāϑa and the other from gātu.

[5] Lit. 'in his making heard the Gāϑas'.

[6] 'Or which is the three-said'.

[7] We should have naturally rendered: 'the III ašem vohū's which have the fravarānę before them'; so possibly; see also Nēr.'s yat p'raūarāṇe prāk. In our present texts some ašem vohū's occur *before* the fravarānę, and not the fravarānę before them. The fravarānę is mentioned because it would be naturally associated with any special mention of the ašem vohū. We remember that it was with the Ahuna Vairya that Zaraϑuštra repelled the Demons after his temptation; so the Ašem Vohū thrice repeated, followed by the fravarānę, Yasna XII (XIII), an especial confession of faith, would equal an Ahuna Vairya. Aside from the reasons given, I should render as indicated above in my alternative.

The Vision of Haoma to Zaraϑuštra.

** Imperfect proofsheet.

Trl. At the hāvanī ratu [1] Haoma came to Zaraϑuštra while (ritually) cleansing [2] [about] the (sacred) Fire and intoning the Gāthas [3].

[1] The hāvanī-ratu (prayer-time) was from six to ten A. M.

[2] He was not merely removing soil, but engaged in initial sacrificial work.

[3] For the free critical rendering see SBE. XXXI, pp. 230—235 (1887), which I still regard as the best possible form for the general presentation of this Yasht, preserving, as it does, the rhythm.

Nēr.'s sansk. Text. [(Heading.) Hūmastūmasya [-stomasya] mūlaṁ. Hūmasya muktijananeḥ sanmānakṛtaye kila, ānandakṛtaye, ārādʿanāya namaskaraṇāya, mānanāya, prakāśanāya; pūrvoktivat jñātavyaṁ.]

Yaśt. Hāūanāyāḥ gurutāyāṁ [5] [kila, hāūanasaṅdʿyāyāṁ] hūmaḥ upeyivān jaratʿuśtraṁ [prāptavān] (2) agniṁ paritaḥ pāvayantaṁ, [kila, agnistʿānaṁ parivartulaṁ snāpitum abʿīpsantaṁ] gātʿāśća samudgirantaṁ [tat aśim vohūtrayaṁ bruvāṇaṁ yat pʿraūarāṇe [5] prāk].**

** The various restorations of Burnouf and Spiegel are mostly good. The Mss show débris. It would be mere affectation to report the irrational variants here.

[**Nēr.'s Introduction Trl.** The beginning of the Hūma-praise-song (Yaśt). To the honouring[1]*, that is to say, for the rejoicing, for the sacrificing-to, for the homage-making-worship, for the venerating-consideration [1], for the celebrating praise of Hūma the holy (lit. free-*of-birth) [2], etc. to be understood as aforesaid (i. e. as above)[3].]

Nēr.'s Yaśt. trl. In the ratu [4] of Hāūanā, [that is to say, in the time of the Hāūanā] Hūma came* toward Jaratʿuś*tra* [came up to him] cleaning around the fire, [that is to say, wishing to wash around the fireplace], and chanting the Gāthas, [and (also) saying that three-fold aśim vohū which is [5] before [5] the pʿraūarāṇe [5]].

[1] Namaskaraṇa corresponding to nīyāyešn, gave us our accepted rendering for ... as *'praise'; mānanā should correspond to šnāyēnītarī and χšnaoϑra. Prakāśana represents a frāz afrīganīh in the sense of 'celebrating praise' as in frasastayaeča.

[2] 'Free' seems peculiar to Nēr.'s kind of Sanskrit. He uses muktātman for aharūv'.

[3] Referring to previous occurrences in the Yasna.

[4] Gurutā is used by Nēr. apparently to imitate a leading definition of ratu; but, as the gloss shows, he means a ritualistic division of time.

[5] My instinct would be to regard 'pʿraūarāṇe (so J.*)' prāk as a quasi-compositum; but see the note upon the Pahl.

Parsi-pers. text. translt. Pah hāvan ratīh pah hāvan gāh hōm avar raft (ān) zartušt (2) pah ātaš [gāh] pīrāmūn yaʿnī pāw-u-pāw-yād-[1] mī-kard [ ] kiš ān i ašem vehī (sic) i III (si) guft mūu (*sic* for kih) frarūnī (*sic* for fravarānē) pah pēš.

[1] 'Attending to' the cleaning?; yād however may not have been meant; yet what could bād (or—?) mean here?

the pure *and* religious *one* [to the disciple, that is, let it be to me no decease]. *This* text is to be repeated twice, etc. (NB. Notice is again given to the student that the translations of the Pahl. and Ner. are throughout rather expositions than translations, as fluent translations of either in the ordinary sense are wholly misleading, and therefore worse than useless; see Introd. pp. XIV-XVII, XXV).

Parsi-persian Ms. trlt. Va niyâyishn ân shumâ, Gâsân *i* ashô! Nêk û kih ân *i* [] nêkî har-kudâm, [kû, har-kudâm âdamî az nêkî *i* û nêkî ✲ Hast bih êdûn gûyad; în nêki [] az [] Dîn [] *i* har kas [] nêki], ✲ (b) [] pah kâmah pâdishâhî dehad Hormuzd*[1], [pah lâ'iḳ (?) *i* û] ✲ (c) Kûshishn *i* tuvânîhâ, [zûr [] ḳûvatîhâ] ma-râ pah rasad* (?) az Tû kâmah ✲ (d) Ân *i* Ṣavâb dâshtan dehad [ân *i* [ma-râ = *am*] pah [] Ṣavâb dâshtan bih dehand], [] ân man dehâd Spendarmad ✲ (e) Ân *i* rûzmand, *i* bandagi [] [shâgird = *âharisht*] [] [ân man] pah Bahman jân [dehad (sic) = *ân ra paran Vôhûmân adâ* (sic pro khayâ) *dâbûna(ê)d** (sic)], kûm [] [bâz**-(?) = *dûz**- (? *dûr**)] -jân nah bâshad ✲ *[1]Ôr° (?). (NB. *v* is used for *w* in this Gâthâ; see note on page 2, Parsi-p.)

Free tr. And to*[1] this one that best of all things (*[1] or 'for')
May that the glorious man bestow*[2], the glory; (*[2] or 'obtain')
Reveal* Thou, Lord, to us with*[1] Spirit bounteous (*[1] or 'O spirit bounteous')
What truths by Right* Thou giv'st, and Good Mind's wisdom,
With life's rejoicing* increase and on every day.

Pahl. trl., etc. Thus also that which is of every kind the best. (b) the beatitude (not merely 'the welfare') is to be give to* (?) the beatified man [*as* a reward]; (c) do Thou therefore make manifest, [i. e. do Thou declare who the glorified (or 'beatified') man is (so in this erroneous gloss), for through Thee is his manifestation], O bountiful Spirit who *art,* (or 'Spirit of') Aûharmazd, [that is, Thou understandest who the glorious (or 'beatified') man *is*]; (d) and *do Thou also make manifest* what Ye* give (or 'he gives') *as* just (or 'aright') in accordance with (or 'as') a good mind's regulation, [i. e. the Religion] (e) during every day as the joyful-minded giving-on* of a long life.

Ner.'s sansk. text. Evaṁ cha tasmai viçvebhya*[1] utkṛishṭatarâya (b) çubhamate* narâya, çubhaṁ pradâtavyaṁ, [prasâdaḥ], (c) Tvaṁ prakâçaya, [kila, Tvaṁ brûhi yat çubhamân naraḥ kaḥ], Tvaṁ mahattaraḥ* adṛiçyamûrtir*, Mahâjñânin, [kila, Tvaṁ jânâsi yat çubhamân naraḥ kaḥ], (d) yo dadâti satyaṁ uttamena pramâṇam manasâ [Dîniṁ] (e) viçveshu vâsareshu dîrghajîvitatayâ** utsavasya dâtâ. [1] So J.*, P. C.

Ner. transl. (a, b) And so to this man more excellent than all *and* beatified (or 'glorious(?)') happiness (or 'glory (?)') is to be given [the reward]; (c) do Thou therefore manifest, [that is, do Thou declare, who the beatified man is], Thou the greater[-est] Spirit, O Great Wise *One*, [i. e. *it is* Thou *who* knowest who the beatified man is], (d) who gives the true regulation

Gâtha(â) Us̆tavaiti(î).

I.

[illegible] 1.

[illegible] 1. Text

[illegible]

NB. The Commentary here refers also to my former printing.

Verbatim trl. (with paraphrase). Laus vobis Gâthae sanctae! In*-salute* [esto, i. e. salus esto (us̆tâ locat. adverbialiter usurpato loco nom.)] huic cui-[-cumque]; in*-salute* esto, i. e. salus [esto] alicui [cuicumque (sancto civi)]! (i. e. yahmâi kahmâichîḍ(ṭ) = cuicumque). (b) Secundum arbitrium suum (-infinite)-regnans-et-dominans det M. [vel 'constituat'] Ahura (c) continuos-[Suos-]duos-[ministros, i. e. duas proprietates Ahurae, unam ut ministrum salubritatis (sanitatis, incolumitatis omnino)*, et unam ut ministrum immortalitatis animo conceptam, i. e. ministros duos suae voluntatis alentes felicitatem et vitam longinquitate productam hâc et illâc] validos-duos. [Ad me] accedat**[1] [hoc donum quod precibus meis expeto, i. e. 'Amen! sic fiat[1]!', id] a-Te expeto [et exoro] (d) [ad] Sanctitatem [legis Tuae sacrae] sustinendam, [i. e. ad auctoritatem ejus ubique in patria nostra defendendam et augendam]. Hoc mihi des, O Pietas*[2], [O Spiritus devotionis ab Ahura in nos inspirate (e) insignia-potestatis (vel 'divitias'*(?) in gratiam Causae sacrae Tibi praecipue devotas' (cp. îs̆tîm, Y. XXXII, IV et raêkhnañhô, Y. XXXII, XI) praemia-sacra, [i. e. emolumenta bene merita] Bonae vitam Mentis]. [1] Vel lege 'gatê = venire', longe non; fortasse est 'geḍ(t) = Sansk. gha + id legendum = immo vere!' [2] vel lege '°tî 'des Tu. O Ah., per Pietatem in nobis efficacem'.

Pahl. text translit. Nîyâyishnŏ avŏ lekûm, Gâsânŏ î[1] aharûbŏ! (a) Nadûk* (*sic loco nêvak) valman* mûn zak î[2] valman[3] nadûkîh kadârchâî, [aîgh, kadârchâî anshûtâ min nadûkîh* î[4] valman* nadûkîh*. Aît mûn aêtûnŏ yemalelûnêḍ: aê nadûkîh* ash min denman*[4] Dînŏ*, va min Dînŏ* î[1] kolâ aîsh I[5] nadûkîh*]. (b) Afash pavan kâmak shalitâîh[6] yehabûnêḍ Aûharmazd [pavan avâyast î[2] valman*[7]]. (c) Tûkhshishnŏ[8] î tûbânîkîhâ, [zavar î[9] patûkîhâ], am pavan yâmtûnishnŏ[10] min Lak, kâmakŏ. (d) Zak î Aharâyîh dârishnŏ dahishnŏ[1] [zak[1] î[1] pavan[1] mozd[1+11] Aharâyîh[1] dârishnîh[1] barâ yehabûnd], zak[12] avŏ li yehabûnâḍ Spendarmaḍ. (e) Zak î râyê-hômand[13] î[14] tarsakâî (sic) [hâvisht-homandîh avŏ[15] li[15]] pvaan[15] Vohûman[15] jân[15], [yehâbûnêḍ[15](-nâḍ), aîgham apagayêhê[16]** (?) al yehevûnâḍ[17]]! [1]DJ. om. [2]DJ., D. ins. [3]D. om. [4]DJ. ins. [5]DJ., D om. [6] D. pâḍakh-

I.

The Anthem (beginning) with "Usťâ".

Free tr. Praise to you, the sacred Gâthâs!

Salvation to this one, to this one whomsoever,
Let the absolute Mazda give it, He Ahura; *** imperfect proof-sheet.
Long-lasting strength be ours; of Thee I ask it.
For the upholding Right, this, Piety*, vouchsafe us,
Distinctions*, blest rewards, the Good Mind's life.

(Rhythm only is attempted, heavy syllables sometimes counting as two.)

shahîh. [7] DJ. ghal. [8] all tvaskhishnŏ, or tûkh°. [9] D. î. [10] ins. î. [11] D. om. [12] D. om. zak î; DJ. om. î. [13] corrected; DJ. râyê-h°. [14] D. om. î. [15] see P. [16] Zend. char. ='hya

Pahl. trl. Praise to you, O Holy Gâthâs. Happy* is that one for whomsoever (oblique by position) *is* that which *is* that happiness, [that is, for every man *there is* happiness from his happiness. Some say that this benefit is his from this Religion, even from the Religion which is the benefit of every single person (individually)]. (b) Aûharmazd also grants *it* to him according to the sovereignty of *His* desire (or 'pavan-kâmak-shâlitâîh as compos = 'He who exercises authority at will'), [*i. e.* according to his desire]; (c) *and He grants*[*1] (?) the energy of the powerful *ones* (or 'energy which *consists** *of** powerful characteristics*'), [the strength of (or 'which *is*') powerful *qualities*]; *they are* a desire to (i. e. *desired by*) me in their coming from thee. (d) That which *is* the giving of the possession (or 'maintenance') of Sanctity, [that which they shall give me as* a reward, the possession (or 'maintaining') of Sanctity], that may Spendarmad give me, (e) and that which is that glorious thing which *is* the venerating* (*recognition** (?)) [discipleship (?)], and life in accordance with a good mind, [that is, may no life-extinction be mine].

[*1] Or tûkhshishnŏ î t°. are governed by the force of kâmak = vas(e)mî; see the Gâthâ.

Ner.'s sansk. text. Namo yushmabhyaṁ, he Gâthâḥ puṇyātmanyaḥ[1]! pratyuttaravâk* Hormijdasya; prakṛishṭâ vâk Jarathuçtrasya. [1] Sundaraḥ sa yasya çubhaṁ kebhyaçchit*, [kila, kebhyaçchit* manushyebhyaḥ çubhât* yasya çubhaṁ. Asti kaçchit* evaṁ brûte yat çubhaṁ Dînitaḥ; Dînitaḥ sarvasya kasyachit[2] çubham[3]]? (b) Asya svechchhayâ (so) râjyaṁ Mahâjñânî dadâti Svamî, [saṁhitenâ 'sya], (c) adhyavasâyasya* balavataḥ* prâptau tava kâmât. (d) Yat* puṇyagrahaṇasya dânaṁ tan mahyaṁ dadâtu pṛithivî, [kila, yaḥ prasâdaḥ puṇyasaṁgrahe dîyate taṁ mahyaṁ dadâtu Spindârmadâ] (e) çuddhimate bhaktimate* [çishyâya], uttamaṁ cha jîvitaṁ Manaḥ* [Gvahmano* 'maraḥ], [kila, me apajîvitaṁ** mâ bhûyât]. Dvivâram vâchyo gujastaḥ, etc.

[1] P. [2] so J.[3], J.[4], J.* [3] C. adds to this at length. (Sandhi is only intermittingly applied and Sanskrit of every period is used with unusual application.)

Ner. transl., etc. Praise to you, O sacred Gâthâs. The answer of Hormijda;

Jarathuçtra's declaration). Prosperous* is he whose prosperity is for any one (meaning 'for every one' (?)). Some say that *the rendering should be* that *this* welfare *is* from the Dîn; *and* from the Dîn is every *man's* prosperity *derived*]. (b) At his own will the Lord the Great Wise *One*, bestows *upon that one* (or '*upon us*') the sovereignty in accordance with His desired *object* (or 'desire') (c) for* powerful zeal in its acquisition in consequence of thy desire (or 'prayer'), ([or from His desire for thee in the acquisition of strong zeal']) (d) let therefore the Earth* (sic) = Âramaiti) grant me that gift which *is that* of the apprehension of sanctity, [that is, let Spindârmadâ grant me the grace (or 'reward') which is *given* in the apprehension of Sanctity]; (e) and let the highest (i. e. the good) mind [the immortal Gvahmana] *give life* to

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[illegible] 2. Text.
[illegible]
[illegible]
[illegible]
[illegible]

Verbat. trl. (with paraphrase). Itaque huic [sancto civi (vel 'nobis (?)'] omnium optimum (b) beatitate**-(vel 'gloriosa-indole*')-praeditus vir [propheta] beatitatem* [vel 'felicitatem illustrem**'] det ([vel fortasse ex contrario 'pro hoc sancto (vel 'pro nobis') sibi-det (i. e. accipiat (?)) hic vir beatitatem** sacrae Causae* nostrae']); (c) Tuo, [i. e. per Tuum spiritum]* plene-revela*¹-et-indica per* [Tuum] beneficentissimum* spiritum*, O Mazda, (d) [eas doctrinas et disciplinam] quas* statueris Sanctitate [ut]Bonae sapientias[-tiam]-caelestes[-tem] Mentis (e) omni die [in omnes dies*²] longaevitatis* beato-incremento. *¹Vel fortasse 'observans tuere (vel 'ordine constitue''). *² vel 'huic [sancto] summum bonum sit] omni die (in dies)'.

Pahl. text. translit. Aêtûnŏch zak î[1] min harvispgûn[2] pâhlûm (b) avŏ valman* î khvârîh-hômand gabrâ[3] khvârîh[4] yehabûnishnŏ [[5] mozd]. (c) Lak pêḍâkînŏ, [aigh, [6]Lak yemalelûnŏ[7] aigh[8] khvârîh-hômand[7] gabrâ[7] mûn[7], mamanash*[9+7] pavan[7] Lak[7] pêḍâkîh], afzûnik mînavad î[10] Aûharmazd, [aigh. Lak khavîtûnih aîgh khvârîh-hômand gabrâ mûn],, (d) mûn[11] yehabûnêḍ[12] râst[12+13] pavan[12+13] zak î[12+13] Vohûmanŏ[12+13] paḍmânŏ [Dînŏ*] (e)[14] pavan[15], hamâk[16] yôm pavan[17] dêr zîvishnîh hû-ravâkh-manîh madam[10] yehabûnishnŏ[18].

[1] DJ., D. ins. î. [2] so DJ. [3] P. ins. varman* râ (so D. late). [4] DJ. khvârishn; D. om. va. [6] P. ins. pavan âgh. [7] Mf. om. [8] D. for mûn. [9] DJ. ins. ash. [10] DJ. om. [11] DJ., D. om. zak. [12] DJ., D. have line *d* so. [13] M. Aharâyîh shapîr for râst and om. pavan z. V î. [14] M. ins. î. [15] P. om. ash. [16] so D.; DJ., °mâî. [17] D. om. [18] DJ. °ûnêḍ.

WORKS BY PROFESSOR MILLS.

LATEST, 1910, THE YASNA OF THE AVESTA

in continuous treatment, upon the plan initiated in the FIVE ZARATHUSHTRIAN GĀTHAS, by L. H. MILLS, Professor of Zend (Avesta) Philology in the University of Oxford, A STUDY OF YASNA I., with the Avesta, Pahlavi, Sanskrit, and Persian Texts. The Pahlavi is given in the original character, and in transliteration, the Pahlavi and Sanskrit being translated into English here, the Avesta in S.B.E., XXXI., 1887; the Persian is itself an interlinear translation of the Pahlavi. The Avesta Text is reconstructional with copious notes. The Pahlavi is re-edited from the *Journal of the German Oriental Society* with all the MSS. collated, Bd. LVII., Heft IV., 1903; the English translation is re-edited from the *Journal of the Royal Asiatic Society* for October, 1904; Nēryosangh's Sanskrit is re-edited from Spiegel, with the additional collation of five MSS., and for the first time translated. The Persian is from the Munich MSS. already partly edited in the Gāthas An Appendix contains the accented Sanskrit Equivalents of the Avesta Text by the Author, issued upon the plan adopted by him with Yasna XXVIII. in Roth's *Festgruss*, 1893 (Oldenburg compared the 'Vedic poetry,' in Vedic Religion, p. 27), and with Yasna XLIV. in the Acts of the Eleventh Congress of Orientalists held in Paris, 1897. Four photographic plates of MSS., with other illustrative matter are added, pp. 168, to be had of F. A. BROCKHAUS, in Leipsic, 10s. 6d., and of the Open Court Publishing Co., of Chicago. Yasna I. is especially valuable, as it deals with the chief important questions of all the non-Gāthic Yasna. Also a Dictionary of the Gāthic Language of the Zend Avesta, being Vol. III. of the Gāthas, pp. 623-821, Leipsic, 1903, price 12s. 6d., with 200 additional pages soon ready, pp. 622 + 400, 1022 + xlvii, 1910. £1. For sale by Open Court Publishing Co., Chicago, $6.00.

A few copies of ZARATHUSHTRA, PHILO, THE ACHÆMENIDS, AND ISRAEL, pp. 460 + xxx (Chicago: Open Court Pub. Co., 1906, price $4.00 net), are still to be had of Kegan Paul, Trench, Trübner & Co., and of the leading booksellers in Oxford at 12s. 6d. "He treats his subject thoroughly and exhaustively . . . deep and patient studies." J. J. Modi, Head Priest of the Parsi Colaba, Bombay, in the *Parsi* of Bombay, 1906.—"A wealth of learning and thought." *Nation*, N.Y., Aug. 30, 1906. This work, almost in its entirety, first appeared in Articles of the *Asiatic Quarterly Review*.

AVESTA ESCHATOLOGY COMPARED WITH DANIEL AND REVELATIONS, by L. H. MILLS (published by the Open Court Pub. Co., 1908, 50 cents net). SAGGI DI LETTURE, TENUTE ALL' UNIVERSITA DI OXFORD, SULLA RELIGIONE DELL' AVESTA, dal Prof. LORENZO MILLS,—being sections of lectures delivered in the University of Oxford, with ZOROASTER AND THE BIBLE, by L. H. MILLS (*Nineteenth Century Review*, 1894, first translated into Gujarati by N. D. COORLĀWALĀ, of Bombay, 1896), translated into Italian by an accomplished Italian man of letters upon his own initiative. Torino, 1910. To be had of G Sacerdote, Turin, Italy. Pp. 75. Price 2s. The Avesta Eschatology first appeared (largely) in Articles of the *Asiatic Quarterly Review*.

THE GĀTHAS IN ENGLISH VERBATIM AND FREE METRICAL, with Headings from S.B.E., XXXI. Leipzig, 1900. 7s. Soon to be re-issued, bound up with the Skt. Equiv. of Y. I. and the Italian.

The 31st vol. of the *Sacred Books of the East*, the YASNA, VISPARAD, AFRINAGAN AND GAH, pp. 400 + xlvii, 1887 (same Author). is still to be had at 12s. 6d; the best Translations are those by Darmesteter and Mills (thus Dr. Geldner), *Encyclo. Britt.*, vol. xxiv., p. 778; as is the ANCIENT MANUSCRIPT OF THE YASNA, collotyped in an unsurpassed manner in the actual size and colour of the original, 770 photographs, with Introductory Note by L. H. MILLS, Ten Guineas. This is the main document of the above-mentioned works—for the presence of the original of it in the Bodleian Library, Mr. Mills is responsible, 1889.

"Professor Mills's name stands foremost in the ranks of those who have explored the field of Avestic literature." The *Rast Goftar*, Bombay, April 18, 1909.—"Beyond question our leading authority now living on the Gāthas." The *Nation*, N.Y., Aug. 30, 1906.—[Earlier] (of Mills' Gāthas) Das Ergebniss einer erstaunlichen Arbeit sehr mannigfaltiger Art—unser Verständniss der Gāthas mächtig gefördert. *Gött. Gelehr. Anz.*, May 13, 1893.—"Insbesondere von Mills, der diese schwierigen Gedichte in gründlichster Weise behandelt hat." *Preussisches Jahrbuch*, 1897, Prof. Justi (Lexicographer).—"Tous ceux qui s'occupent de l'interprétation des Gāthas rendront hommage a l'immense labeur scientifique de M. Mills . . . son livre reste un instrument indispensable pour l'étude" Prof. James Darmesteter, *Revue Critique*, September 18, 1893.

"Alles was für die Erklärung der Gāthas nothwendig ist." (So also Dr. West in *J.R.A.S.*, 1906).—"Immer wird es die Grundlage bilden, auf der sich jede weitere Forschung aufbauen muss . . einen hervorragenden Dienst." *Zeitschrift der deutschen M. G.*, 1896 (the late) R. Pischel (first Sanskritist of Germany).—A new edition has been inquired for, and a renewed Government subvention is expected from an antiquated engagement.

A few copies are still to be had upon exceptional request, and for libraries, at £3, of BROCKHAUS at Leipsic.

